

THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 34

What Is the Matter in Macedonia Dr. J. H. House

An illuminating and timely article by a missionary of the American Board

Enlightened Chinese Patriots in Peril Robert E. Lewis

Light on the present situation from the point of view of a Y. M. C. A. secretary

Pius X.—a Prognosis Leonard Woolsey Bacon

The Gentle Art of Angling Rev. Ozora S. Davis

Northfield Growing and Greatening
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The Advantages of the Forties A Quadragenarian

A Robinson Crusoe Adventure
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The Pilgrim Press
BOSTON

Chicago

A New Denomination in Boston

The German Reformed Church is strong in the Middle States and in regions further west. It includes many able Christian scholars. But probably it is not generally known that a church of this order has sprung up in Boston. Its pastor is Rev. Louis P. Goerrig, a graduate of the theological seminary at Lancaster, Pa., of the class of 1894. He has gathered a church of about sixty members of the most substantial Germans of the city, and services are held in a hall on Roxbury Street. A lot has been purchased and \$20,000 is already deposited in bank towards a building which will probably be dedicated without a debt. The German Reformed Church is of the sort with which Congregationalists would naturally affiliate. It would be the kind of hospitality which Congregationalists like to exercise to invite Brother Goerrig to attend Ministers' Meetings and to give a courteous welcome to his people erecting for themselves a new home.

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Event and Comment

The Public Schools Once More

A number of appreciative words have come to us with regard to our Education number last week, and the prominence given in it to public school workers and their work seems to have been peculiarly gratifying to many. One pastor who commented on it expressed his wish that there might be more frequent recognition of the schools in public prayer. He said that often when he had thus remembered them teachers would come forward at the close of the service and thank him. We have often urged a more general appreciation of the essentially religious service which many of our public school teachers are rendering week by week, and it is a good time as the opening of another school year is so imminent again to remind pastors of their duty and privilege in this respect. But why confine the desired co-operation between church and school to ministers alone? Why should not Christian parents at their family altars pray often for the men and women instructing their children? Do you realize that when you commit your little one for the first time to the guidance of a teacher outside the home you are bringing it under a new and potent set of influences that will be touching its life for good or for evil from fifteen to thirty hours every week?

Mr. Morgan Not Going to St. Louis

Rev. G. Campbell Morgan's decision not to undertake a special evangelistic campaign at St. Louis in connection with the World's Fair, is due not to any lack of interest in such an undertaking, but to a friendly disagreement between him and the brethren on the ground with regard to methods. Three months ago, his leadership in the movement was regarded as almost certain, and he, himself was invoking the aid and sympathy of Christians throughout the country. But when the final meeting was held to consummate preliminary arrangements, Mr. Campbell found that the committee wished to confine the work chiefly to the churches, while he desired a great auditorium to be erected at some central point. Moreover, he did not care to be concerned with the raising of the \$100,000 essential to put the undertaking on a solid foundation. The committee was disposed to devolve this large responsibility upon him, so he told them frankly, that he could not do the preaching and serve tables at the same time.

The Campaign Still to be Prosecuted

We understand that the St. Louis committee proposes to carry on a campaign with some other leader or leaders. Certainly, it behooves the hosts

of religiousness in that city to make special preparation to meet the forces of evil that are likely to flaunt themselves open in that city during the six months of the fair. The strongest men in this country and in England ought to be secured for the pulpits and for the special opportunities of evangelism that may readily be devised. Mr. Moody's work at Chicago in connection with the Columbia Exposition, while not so sweeping in its influence as some expected, was certainly worth doing. But our St. Louis brethren should remember that such an undertaking calls for a large financial outlay. There is wealth enough in the churches there to start and maintain a high-grade, far-reaching evangelistic enterprise.

The Evangelist Versus the Teacher

Mr. Morgan's exact adaptability to the work of an evangelist is questioned by the *Central Christian Advocate* which says: "The evangelist is a man, first and last, with a message to the lost sheep. Mr. Morgan is not an evangelist; he is a teacher." We agree with this diagnosis so far as it points out the central quality in Mr. Morgan's work thus far in America, but it will be remembered that when he came here two years ago, he announced that his ministry would be a teaching one and in no sense a continuation of Mr. Moody's evangelistic efforts. The Morgan meetings at different centers have been largely devoted to promoting a revival of Bible study among Christians, and of arousing in them a more aggressive temper respecting efforts in behalf of outsiders. It is with these interests largely in view, that he is sailing this week for a two months' campaign in England.

Dr. Torrey's Plans

The most conspicuous evangelist in the eyes of English-speaking people today seems to be Dr. R. A. Torrey, who is now en route to England to begin a campaign at Berkenhead, near Liverpool, Sept. 1. His notably successful work in Australia and Great Britain during last year has led to the request for a continuation of his meetings during the coming autumn and winter, and a committee made up both of prominent ministers and laymen and including one or two clergymen of the Church of England is making careful plans for the four weeks' campaign in Liverpool. Later Dr. Torrey will go to Dundee, Manchester, Birmingham, Bristol and other large cities, and these and other engagements will occupy him until next summer. Dr. Torrey's style of preaching seems to be specially suited to influence the middle classes, from whom thus far the greatest number of his recruits have come.

Special Objects for Missionary Gifts

The tendency today as respects foreign missionary giving is to multiply the special objects to which persons in this country contribute. For example, of the 549 missionaries of the American Board 320 are supported by societies, churches, individuals or groups of churches at home. This brings about sixty per cent. of its missionaries into personal relations with an organization or individual. The Presbyterian Board has 801 foreign missionaries, of whom no less than 675 are supported by special churches or societies or individuals at home. Apparently this board is being requested to extend the principle still farther; for, in the *Sunday School Times*, Robert E. Speer, a secretary, argues strongly against assigning individual native preachers, Bible women, pupils in schools, beds in hospitals, to individuals or organizations in this country. It puts, he says, too great a burden of correspondence on the missionaries, results sometimes in disappointments, often impedes the development of self-support and sometimes arouses jealousy among native workers, while it impairs the wise administration of the work as a whole.

Exalt the Whole Work

Mr. Speer, while admitting that the system of supporting the missionaries in this way works well as a whole, suggests as a substitute for more minute specialization that donors or groups of donors who want direct touch with the work, take charge of the support of hospitals and departments of evangelistic work in the 121 stations of the Board. Thus a person at home might be related to a group of native workers, but the work itself rather than the persons engaged in it would be the chief object of interest. Mr. Speer makes a strong plea, and one which would, we think, receive the indorsement of the wisest administrators of the missionary enterprise. Helpful as it is to be in personal touch with workers and the persons for whom they work, we need quite as much a devotion to mission work as a whole.

A Significant New Departure

Changes in religious customs come more slowly in the Southern states than in the North: but they come. The First Baptist Church of Raleigh, N. C., has adopted individual communion cups. It was done after earnest debate. One of the strongest arguments against the change was that Baptists are distinguished from others by their faithfulness in obeying the Scriptures. The New Testament always refers to "a cup" or "the cup," making it plain that Jesus used only one

cup when he instituted the Lord's Supper. Baptists are bound to follow exactly the Lord's plan. If they should grant that the sacrament could be observed by having the spirit of the ordinance without the exact form they might be tempted to grant the same argument with regard to baptism. Only the proper form rightly followed can keep the spirit. Strange to say, this argument did not pervail against the plea for the use of the individual cup in behalf of decency and protection from disease and for the reason that it is not the cup but the communion and covenant with Christ symbolized by the drinking of the wine that makes the sacrament. Does this minimizing of the importance of a form foreshadow a more tolerant spirit in other things?

Wesleyan Union in Great Britain

The admirable results of Wesleyan union in Canada and in Australia are bound sooner or later to be repeated in Great Britain. The children will soon teach the mother. The recent Wesleyan Conference at Cambridge, Eng., was notable for two striking steps toward unity. Two representatives from other Methodist bodies sat in the conference on the same terms as representatives of American and Colonial Methodism. That was readily agreed to. Secondly, a committee of the Wesleyan Conference was appointed to consult and inquire as to the agreements and differences between the separated Methodists. In conformity to the will of the conservatives in the conference the committee's authority stops short of recommendations as to union. But that the investigation is ordered of itself marks progress. It shows that union has come to be a thinkable scheme worth considering; and when the comparison of positions is made, it will be found that the agreements so transcend the differences in spiritual importance that union will come, even as it has in Australia and Canada, to the marked betterment of Methodism and the Church at large. In the light of these facts, how much longer can the forces of Methodism in this country afford to stand sundered?

Our Congregational Brethren in Australia

An interstate conference of Australian Congregationalists was held at Brisbane last June in connection with the jubilee celebration of the Queensland Congregational Union. At the opening session letters of greeting were read from the moderator and secretary of our National Council, to which a fraternal reply was adopted. The conference expressed its prayer for the union of the United States of America and the British Empire in the strongest bonds of holy affection, and that the churches of our order may boldly play their part in righting wrongs, contributing to the progress of religious thought and in evangelizing the world. The interstate conference represented all the states of the commonwealth of Australia and also New Zealand. An important step was taken in reviving the defunct Australian Congregational Union. The attendance at the meeting was gratifying beyond expectation, especially in the number of delegates from other

states and in the mutual interest shown in the work of all the churches. One important subject discussed was the union with other denominations. Though strong opposition appeared to any immediate step toward union, and it was made evident that the churches are only in the early stages of this movement, our correspondent was persuaded that interest in it is growing and that already the preponderance of sentiment is in favor of ultimate combination.

President Roosevelt on Decency

President Roosevelt shares with Emperor William of Germany the homiletical habit. It enables him to preach to his fellow-Americans as well as do the business of Chief Executive of the nation. Last Sunday, in addressing an organization of Roman Catholic young men, he preached an admirable homily on the impossibility of a man's being a good citizen unless he is a good man; on the need of being pure in speech and pure in deed; and on the desirability of a man's speech and deed being decent as well as strenuous. The talk was also noteworthy because the President distinctly said that "fealty to the deity and to the Saviour" in deed as well as by word, is to be expected from men in the navy. He had just come from a service on the Kearsarge, where the chaplain had been preaching to the sailors that a man must be a good man or he cannot be a good citizen. It means a great deal to the cause of Christianity in the nation at large that the Chief Executive goes about declaring so unequivocally his position as a foe of impurity, profanity and the like abominations, and as an open adherent and advocate of the Christian faith.

Lynching Discussed

That there is intense interest in the pros and cons of lynching has been shown by the deep feeling aroused at Chautauqua, N. Y., where the managers of the assembly have provided a running debate on the problem lasting a week, the extreme Southern position being taken by Mr. John Temple Graves of Georgia, and the conservative Southern position entirely hostile to lynching by Chief Justice Lore of Delaware, while the Northern point of view has been stated by Justice Woodward of the New York Supreme Court and Rev. Dr. Babbitt of Brooklyn, N. Y. It is gratifying to note that the best Southern journals repudiate the extreme position of Mr. Graves, and that North and South there is a growing sense of the need of holding fast to the rock-bottom principles of Anglo-Saxon civilization and of Christianity if the country is to be saved from anarchy and degeneration. Justice Brewer of the Federal Supreme Court, in a notable article in *Leslie's Weekly*, argues forcibly for certain reforms in judicial procedure in criminal cases which will make for celerity of action and do away with the technicalities of appeal which do so much now to make the popular sentiment that courts are not to be trusted and that hence the execution of law must revert to the people themselves. Justice Woodward of the New York Supreme Court, however, in his argument at Chautauqua was not disposed to favor lessening of

the safeguards granted to accused criminals or to do ought to meet this popular demand. President Roosevelt's letter to Governor Durbin of Indiana has been universally commended, here and abroad, and like many of Lincoln's official communications to lesser officials, really has served as an appeal to the people of the nation, and as a tonic in time of weakness.

Careful investigation of Scandals in the Indian Service

Conditions in the Indian Territory by its agent, Mr. S. M. Brosius, has revealed such grave irregularities on the part of officials representing the Government in their dealings with the Indians, especially the Cherokees, that the Indian Rights Association has felt constrained to bring the facts to the attention both of Secretary of the Interior Hitchcock and of Attorney-General Knox. If Mr. Brosius fairly represents the facts the Indians are being cheated out of their property as of yore; the workings of the segregation law under the supervision of the Dawes Commission are too slow and too complicated to make for the best interests of the Indians; and many of the officials and stockholders of the corporations which are acting as middlemen in wholesale purchase of the lands on terms dishonorable to the corporations and damaging to the Indians are United States officials active and retired. Scandals like this demand prompt and thorough investigation, and severe punishment of all proved offenders. The discovery of oil in the territory has not bettered the ethics of business within it. Sudden riches legally or illegally gained do not make for social health.

Safety in Subterranean Traffic

The shocking accident in the tunnel of the underground railway in Paris, whereby several score people lost their lives by suffocation or contact with flame, the combustion being caused by electricity misdirected, has set people in London, Boston and New York querying whether their present or future systems of electric transportation under ground are exempt from all chance of a repetition of this horrible accident. A statement made by officials of the Boston system shows that there are some safeguards in Boston which Paris lacked. Mr. Westinghouse, the eminent electrician, pointed out a year or two ago the perils involved in underground transit with electricity as motive power, and the Paris affair has corroborated his prophecy. One thing should follow everywhere, viz., the construction of non-combustible cars. Woodwork and upholstery should be eliminated to a far greater degree than now; independent currents should light the tunnels; and ventilation should be provided equal to any emergency.

The Status of Passive Resistance

The strict enforcement of the Education Act is stiffening rather than weakening the opposition of those who believe in passive resistance, and instances of sales of property of Nonconformists multiply. As if they were sure of ultimate repeal of the present odious act, and with a determination to have it thoroughgoing the next time there is

legislation, the organs of the Free churches are beginning to discuss with far more sympathy than ever before a scheme of entire separation of Church and State in the matter of education, and acceptance by Nonconformists as well as by Anglicans of the responsibilities and expense of religious instruction of children in public schools before or after school hours.

British Affairs Lord Salisbury's approaching dissolution is more than hinted at by latest reports as to his feebleness of body and his apathy as to all things political. Parliament has adjourned with a record of considerable constructive legislation, notably the Irish Land Bill, which by its pledging of national credit to aid tenants to become land owners will end it is hoped the long standing feud and usher in a new day. Tentative steps toward protection within the empire have been taken in a bill affecting sugar bounties. But the larger aspects of the issue await a reassembling of Parliament in the fall when both Mr. Balfour and Mr. Chamberlain will make announcements pregnant with fate, both for their party and the empire. Just now if a poll were taken, doubtless Mr. Chamberlain would be defeated, but time is on his side apparently. Lord Curzon's prolonged tenure as Viceroy of India unquestionably makes for India's betterment, and gives him opportunity to add to his fame. Despite his official protest the cost of maintenance of British soldiery in South Africa must be borne in part by India, the argument being that their presence there gives greater surety to India's defense were trouble between Great Britain and Russia to arise.

The Pope's illness A fainting spell prostrated Pius X. last week. Large as is his frame and sturdy as is his physique, he cannot but feel the weight of new and multitudinous duties thrust upon him and the oppression of confinement within limited area after the free and out-of-door life of his patriarchate at Venice. The first archbishop to be set apart for office at the hands of the new pontiff was Rt. Rev. J. J. Harty, who goes to one of the Philippine dioceses, a representative of American Catholicism. In this, as in other happenings since the new pontiff came, American Catholics see signs of peculiar interest by the Pope in American affairs, political and ecclesiastical. Semi-official despatches from Vienna confirm the impression that the Austrian emperor exercised his right of veto and let the recent Conclave know that Cardinal Rampolla would not be an acceptable nominee. All the evidence points to a consensus of opinion in the Conclave that a political pope, identified with parties or with nations, would be an unwise choice, and that the cardinals turned to Cardinal Sarto because of his lack of all connection with nations' plottings or Vatican politics, and because of his piety, good sense and striking record as an administrator. That Cardinal Gibbons was of this mind we are confident.

The Balkan Peril The murder of Mr. Rostovsky, the Russian consul at Monastir, by a Turkish policeman, seems to have added new complications

to the Macedonian question and given new hope to the insurgents. It must be confessed that something like a general insurrection seems to exist in Monastir Vilayet. The town of Krushevo, twenty-five or thirty miles north of Monastir, is in the hands of the revolutionists. This city has about 9,000 inhabitants, of whom one-half are Bulgarians and most of the remainder Macedonians, Roumanians or Vlases. It seems hardly possible, however, that the insurgents can long hold out against the Turkish army, 4,000 strong, which is bombarding the place. There seems, also, to be severe fighting with the insurgents to the south and southwest of Monastir. In the Vilayet of Salonica the situation is growing more serious. The insurgents seem to be occupying the mountain villages Koinasko and Cherna Reka not so far to the northwest of Salonica, and to the westward from the cities of Gumedje and Gengoll. These two villages are Roumanian villages, with perhaps Bulgarian sympathies, and the region very mountainous. By consulting the map on page 000 of this issue one can easily locate these places. It would seem that the Turkish authorities of both Monastir and Salonica take a most serious view of the situation. The order sent from Constantinople for the enlistment of 2,000 Moslem police for service in Salonica is certainly a remarkable step and contrary to the Russian and Austrian reform scheme.

The Critical Situation Altogether the outlook in the near East is troublous and inscrutable. Almost anything may happen. Terrible is the indictment of the Turkish officials and soldiery just formulated by the Bulgarian Government in its note to the Powers setting forth its claim that the problem demands solution by their interference. Mr. Balfour in the House of Commons has stated that Great Britain still adheres to the belief that the way out is by insisting that Turkey shall accept the solution offered in the recent scheme of government for disaffected provinces formulated by Russia and Austria. But the consensus of opinion from correspondents in the field is that that scheme is futile, and that not until Christian governors amenable only to Christian Powers are in control of Christian populations can there be an end to the unrest. Great Britain is morally bound to act for the interests of Christians in Turkey in view of her share in the Berlin Treaty.

Russia's Squadron Moves Russia's instructions to her Black Sea fleet to move on toward Constantinople, coupled with her thoroughgoing demand on the sultan for severe punishment of the Turkish officials responsible for the murder of her consul at Monastir, indicate that a new element of disquietude has entered the problem. Russia can hardly draw back, now that this step has been taken. The sultan can hardly make the required concessions without weakening still further the morale of his army and minor officials. The British ambassador at Constantinople has waited on the sultan with intimations that Great Britain desires an end of the reign of terror in European Turkey, and Austria and Italy are moving their

ships nearer to the towns where force could be effective in protecting Christians should it be required.

What the Real Friends of the Sunday School Want

The conference of workers called by the executive committee of the International Sunday School Association at Winona Lake, Indiana, Aug. 6-10, was notable for its hospitality toward modern ideas and methods of teaching. Dr. George B. Stewart, president of Auburn Theological Seminary, who is chairman of the Sunday school section of the Religious Education Association, voiced a sentiment which is growing rapidly among Sunday school workers throughout the country who are eager to secure the largest returns for their pupils, when he said, "We want to be loyal to the International lessons—will you let us?"

The large majority of Sunday school workers do not as yet desire to bring to an end the present method of one lesson selected for the whole school, for such schools as want only one. But a rapidly growing proportion of teachers prefers not only that the one Scripture lesson should be graded but that other lessons should be added for those who would use them. The opposition to this progress, and the determined attitude of the Denver Convention last year against any modification of the uniform lesson plan adopted thirty years ago, persuaded many of the Christian educators of the present day that the leaders of the International Association were hopelessly tied to the past. But the Winona Conference showed that many of these leaders are broad-minded and progressive, and qualified to lead this generation in popular Bible study. One of the prominent topics on the program was, How May We Co-operate with the Religious Education Association?

The head and front of the medievalism which took possession of the Denver Convention was Dr. T. B. Neely, Sunday school secretary of the Methodist Episcopal Church. He was most influential in persuading the Sunday School Editorial Association last June to react from its own previous position in favor of advanced lessons, and to refuse any recognition of the Religious Education Association. At the Winona Conference Dr. Neely's speech was a painfully impressive outburst of personal feeling and prejudice. He insisted that the executive committee was under bonds to the Denver Convention which appointed it to suppress discussion of matters settled by that convention. He made a violent attack on the chairman of the committee, Mr. W. N. Hartshorn, for giving the subject of graded lessons a place on the program, charging him with being underhanded in his methods, and calling on him to resign.

We doubt if Mr. Hartshorn has had more convincing testimony than this to the fairness and faithfulness of his administration thus far. Indeed he has shown ever since the Denver Convention not only masterly executive ability but a desire and purpose to recognize that increasing number of persons who desire a greater elasticity than the Interna-

tional system at present provides. With such true friends of the Sunday school he intends to co-operate in every way possible.

Dr. Neely's own denomination, which he claims that he represents in opinion as well as officially, is surely divided on this matter. For *Zion's Herald*, the Methodist paper for New England, said editorially, in anticipation of this Winona Conference, these true words:

The purpose—which is evident in many quarters just now—to insist, at all risks and hazards, upon the continuance of the uniform lesson scheme as applicable to all members of the Sunday school except perhaps the primary department, will, if insisted upon, we confidently believe, in due time disrupt the International Association. Multitudes of pastors and workers are ready for revolt. If the association can do no better than continue a policy which was adopted tentatively thirty-one years ago, and has never been bettered by it, let it say so. The Sunday school workers of the new century are anxious for a better method than any which has been put within their reach under the uniform system.

How Future Citizens are Selected

The Pilgrims were four months on shipboard from their first embarkation to their arrival in Plymouth harbor. Down to the time when steam took the place of sails on the Atlantic voyage emigrant ships were not unfrequently more than a month at sea. Stories of suffering from cramped quarters, scurvy and ship fever were told in the villages of the old world as dissuaves from the venture through so many sufferings to so strange a land and life. Down to a time well within the memory of men not yet old, emigration from Europe to the new world still involved many hardships of travel by sea and land. In these hardships—or the fear of them—we had a sifting test of character. The weaklings for the most part stayed at home. Emigration then was to some extent an assurance of enterprise and determination on the part of most who came.

Today travel is easy, and from Italy, Russia, Hungary and Syria the hosts come pouring in. Not only is it no longer true that their coming is a proof of independence and determination, but, we fear, in many cases the exact opposite is true. It is the weaklings of the old world flock who fill the steerage of the great steamers and pay dividends to their owners. Some are driven out and come helplessly in search of a refuge, crowding still further our already overcrowded cities. When the crowds in Kishineff massacred the Jews, American indignation and pity found expression in money contributions for relief, but now we read that this money is being used to bring these cowed and helpless sufferers to our shores. It is gratifying to know that America is regarded as a haven of refuge and while many of these persecuted Jews or their children would be good citizens, we also read that Mr. Marcus Braun, a confidential agent of the Immigration Bureau, who has studied the question in Kishineff, declares that the most desirable among them are not coming, but that a host of paupers are expecting to have their way made free to New York by means of the contributed funds.

This same agent of the bureau says that about three hundred Jews a week are sent to America from Roumania, where the lot of the Jew is a particularly trying one, and that they are almost all of an undesirable class. Other countries assist emigrants, but carefully choose and examine, by their own agents, those who desire to come. The United States allows strangers to assist emigrants in order to get rid of them, and its examination at the port of entry is so easily passed that with a little previous instruction almost any one can come in.

It is notorious that for many years the local authorities in many parts of Europe have found it easier and cheaper to relieve themselves of paupers, defectives and criminals by paying their passage with the crowds to some American port. This is a practice which it is difficult to detect, but which is a delegation of the power of choice in citizens that the country can ill afford to allow. No country can wish to be considered a convenient dumping ground for the dependent or predatory classes. We have shown a quite sufficient ability to develop poverty, illness and crime, and may well resent becoming responsible for alien supplies.

Another class of immigrants is selected for us, Mr. Braun declares, for purely selfish reasons by the secret agents of the steamship companies. They have, he alleges, a network of soliciting agents spread over South Europe to whom a small commission is paid for every passenger secured by them. And they and their employers are entirely careless of the immigration laws. In one case, out of one hundred he found that ninety-one had obtained their passage from these secret local agents. On a single ship from Hamburg there were at least a thousand destitute emigrants. Here, too, the choice of future citizens for the United States is in the hands of unknown individuals in obscure villages, who have no motive but the love of gain, and who make no discrimination at all except between those who are able to scrape together the fare and their commission and those who are not.

Last year there were 850,000 immigrants, or about one to every hundred of the people of the United States. Next year, if the rate of increase does not materially fall off, there will be a million, or one to about eighty of the present inhabitants. The old selective process of difficulty met by courage and determination has almost ceased to operate. Relief committees, local authorities with an eye to easing themselves of a burden and secret agents careful only to gain a small price per head upon the new Americans are selecting a large proportion of the men who are to form a part of our national life. Can we afford to delegate so vital a function as the choice of citizens to such agents? Is there any better way? Shall we not bring to bear upon our representatives such pressure as will insure the dethronement of this suicidal system of neglect and bring the choice of Americans in some degree into the hands of the representatives of America?

God tempers the heat this summer to the vast host of people who work without a break

save nights and Sundays. So count up your merces, Mr. Stay-at Home.

A School for Journalists

Columbia University, New York city, makes two important announcements. Next year, for the first time, it will especially relate its institutional activity to definite training of leaders and workers in social settlements and clubs. It also will come into the possession of \$2 000,000 given by Mr. Joseph Pulitzer of the New York *World*, for establishing a well-endowed and thoroughly wrought out school of journalism, which will stand related to the university just as its other professional schools are now. It will have from the first the benefit of the advice of men like Whitelaw Reid of the New York *Tribune*, Victor Lawson of the Chicago *News*, Charles H. Taylor of the Boston *Globe*, St. Clair McElwray of the Brooklyn *Eagle*, Hon. John Hay, Secretary of State and formerly a journalist, and President Eliot of Harvard University.

Not a few of our higher institutions of learning now have lectures on journalism given at intervals by eminent journalists. Sporadic cases of privately established so called "schools of journalism" are a matter of record. But this is the first attempt by a great educational institution, using the funds of a journalist donor, to do for a profession long neglected what has been thought necessary by society for the safeguarding of the other leading callings of men. Hitherto the opinion of working journalists has been that "schools of journalism" were impotent and futile devices; that the only way to be a journalist was to be one, that is, to have natural aptitudes, begin in the lower ranks, work up, and come to power through native genius and fitness for the work. So recently as last year Mr. Whitelaw Reid of the New York *Tribune* said this in lectures on journalism, given at Yale.

But Mr. Pulitzer thinks otherwise, and believes that the moral responsibility devolving upon journalists calls for as much careful and conscientious study by them, as much deliberate training for their calling, as society demands of its physicians, its lawyers, and its clergymen. Lacking this now, the public denies to the calling of journalism the right to be called a profession.

If it be true, as Mr. Reid claims, that to the journalist "are given the keys of every study, the entry to every family, the ear of every citizen when at ease and in his most receptive mood—powers of approach beyond those of the Protestant pastor or the Catholic confessor," if it be true that the journalist's "words carry wider and farther than the priest's," if, though not a king, "he nurtures and trains the king, and the land is ruled by the public opinion he evokes and shapes," then, obviously, it is of great importance to both the State and the Church that the journalist have a disciplined mind, an authoritatively established place in the republic of letters, and that his status be as clearly established both academically and professionally as the clergyman's or the lawyer's, in short, that he become amenable to something other than the desires of his own mind and heart or the dictates of his employer. Or, as Mr. Reid

put it at Yale, if you would have a soul in this marvelous civilization and a lifting power for humanity in this great instrument for shaping public opinion, "look well to the nurture and training of your king."

Thanks to Mr. Pulitzer, to the advisory committee of eminent journalists and educators whose aid he invoked, and to Columbia University, we seem likely at last to have a beginning made in a much needed reform.

Modern Social Temptations

The temptations of social life largely arise from a false sense of proportion. We are like men who stand so close to some outjutting rock that they cannot see the mountain. We are so close to our immediate work that we cannot realize that it is only a part of our true life. The whole duty of man cannot be bounded by the apparent requirements of business success. It takes account of relations to God as well as self, to others as certainly as to those who are dependent on us. We may praise diligence in business with a good conscience only so long as we combine with it the other requirements of the apostle, "In diligence not slothful; fervent in spirit; serving the Lord." Because we have our place in the social order and business competition to sustain, we must study the proportion of these claims to the demands of our filial relation to God and our brotherly relation to men. It will be serving the world badly if we succeed in offering it a successful business at the cost of giving it a mean and petty and degenerate man.

There is a certain cynically alliterative rule of life which charges a young man to "get on, get honor, get honest." The stress of business competition seems to call for some such progress by way of success to position and self respect. It is a real and constant temptation, only to be met by remembering that if the man makes the business, the business also makes the man. Even success may be too dearly bought. It may be spending a life to climb the rock when the real mountain of vision and honor is behind it. It may mean so short-sighted a perspective that time fills the vision while eternity is out of sight, and that the praise of men may satisfy while the praise of God may be forgotten or refused. The business man needs the sense of proportion which takes account of God as well as man, of old age as well as maturity, of self respect in days to come as well as the servility which follows wealth today.

The companion of this desire to get on in business at any cost is the social rivalry and display which is always with us, but which has never reached larger proportions than in our recent prosperous times. It is a glamour which takes possession of the soul and destroys the sense of great and small, of true and false. It evades definition, it escapes analysis. It turns sensible men and women into foolish ones, a competency into the strain of poverty, wealth into a real indignity, because the thing desired is always just beyond the reach of those who seek it. This social ambition which on the one side seeks self-glorification by

lavish display and on the other by despising those who are lower in the ranks of fashion becomes a destroyer of the brotherhood of men, a contradiction of the Christlike spirit.

Here, too, a sense of the proportion of our life, a sense of the dignity of every child of God is the corrective for this insanity of false ambition. The resources which are employed for service are the true satisfactions of the social instinct, and bring the true reward of honor. To seek with feverish endeavor the praise of men is always disappointing. To seek the praise of God sooner or later also brings in its train the honor and the love of men.

In Brief

Our columns this week mirror in a notable degree the stirring and significant current world movements. The causes and nature of the strife and dissension in Macedonia are clearly set forth in Dr. House's valuable article. File it away for further reference, at a future time, when, as is likely, conditions there become even more alarming. Passing to the other side of the world, we are introduced by Mr. Lewis to a phase of the Chinese situation not generally understood. Dr. Bacon speaks with the authority of an ecclesiastical expert in his forecast of the course of the Papacy under the direction of the new occupant of St. Peter's chair. This number concerns itself also with interesting events at nearer points, like the summer gatherings at Northfield and the recent Sunday school conference at Winona, and by the way, if any lady friend of yours is soon to pass her fortieth milestone, call her attention to the reassuring and solacing article on the advantages of the forties. Men similarly situated might read it with profit also.

Moral: Wanted! treasurers who treasure and auditors who audit.

If you find your own *Congregationalist* worth reading these summer days, why not pass it around among your fellow boarders or your friends in the other cottages?

"Wanted: A Carnegie of Congregationalism," is the striking title of an article in the *London Examiner*. In it a young minister implores the help of some wealthy man who will create or further any scheme whereby the awful load of his church may be lifted "from the shoulders of a long suffering people." Some trust in horses and some in Carnegies.

The report in the daily papers that Dr. Meredith is called to the Belleville Avenue Church, Newark, is contradicted by a dispatch just at hand from the clerk of that church. Dr. Meredith, we regret to say, is not in physical condition to accept another pastorate. He rendered excellent service as a supply at Pasadena last winter and we understand that he is resting in California this summer.

Our Government bids fair to have soon a "mellowed and non-shrinkable paper" on which to print its currency and its postage stamps. Applied chemistry has solved this problem, which will vastly facilitate production and cheapen the cost. Foreign governments—including Japan, where paper-making has long been a fine art—are eagerly bidding for the right to use the process, and the great paper makers of this country are in a like mood.

The *London Daily News* began its career under its present reform management by excluding all advertisements having to do with racing and betting. Now all advertisements of alcoholic liquors are to be banished. The paper is prospering under its new management. Clergymen and religious journals are urging their constituents to become readers

of so high principled a daily, and this, together with the intrinsic worth of the paper, is making it a very profitable property.

The auditor of the Post Office Department says that many \$4,000 a year postmasters have grown weary of a system of administration which permits a \$900 a year clerk to pass upon their recommendations. Congregationalism's strength as a polity is that it does not require patient submission to a similar state of affairs in ecclesiastical matters. One reason we have so many former Methodists among us is—well, we will not proceed further, but the next General Conference can remedy matters if it will.

The place that Booker T. Washington holds in the esteem of his white neighbors at Tuskegee may be inferred from the fact that owing to his absence at the regular time for registration of voters it seemed that he must be denied the right of voting in a recent election. But the registrars held a special session in order to get him on the list, so he as well as all the other colored instructors at Tuskegee were readily accorded their just rights as American citizens. Score one for Southern fairness and recognition of real manhood.

Doubtless with criticism of the scenic splendor and ritual pomp of recent ceremonies in Rome is mind the *Pilot* says, "Because he represents Christ, the Church invests the pope with the magnificence which she would fain bestow on her divine founder himself were he to dwell visibly with her." It is impossible to find anything in the gospel record relative to Jesus which supports the hope that if he were with the Church today as he was with Peter of old he would be less displeased with the ornate ceremonial and pomp than perhaps Pius X. is in his heart of hearts.

The *Churchman* is after the bishops of the Protestant Episcopal Church because they do not have the thought of the church more by first-class scholarship and expert opinion on vexed issues of the time, theological and social. If they reply that they are overburdened with work, that the purely administrative duties of their office prevent scholarly research, the *Churchman* replies by pointing to Lightfoot in Durham and other eminent bishops of the Anglican Church who, with administrative duties no less heavy than those of American prelates, somehow managed or manage to be great scholars and efficient leaders.

While the effects of consumption and some other dreaded diseases have been greatly reduced by better sanitation, improved economic conditions and the discoveries of medical science during the last thirty years, cancer has made ruthless advances in spite of all efforts to cope with it. The number of cases in proportion to the population has more than doubled, both in England and in this country. Nor have any reasons been discovered for this advance. The sum of \$250,000 was subscribed some years ago to promote research into the causes and cure of cancer. Few services to the human race would be greater than to rob this destroyer of his power.

One has had but to talk with New Yorkers of late years—clergymen, too—to find that there was a disposition to depreciate the influence of Rev. Dr. C. H. Parkhurst as a reformer. It is therefore encouraging to find District Attorney Jerome saying: "Despite his faults and shortcomings, Dr. Parkhurst is entitled to a debt of gratitude, because it was his actions and exposure that made reform possible. He is the father of reform. . . . It is possible that a man in Dr. Parkhurst's position might, on the spur of the moment, say bitter things, which, in view of the great good he has accomplished, ought to be overlooked and forgotten by those who believe they have been made to suffer."

Our statement last week that the Berkshire recognition of the Edwards anniversary would take form in a meeting at Pittsfield was not altogether correct. There will be on that date, Oct. 5, a gathering of the Berkshire clans, but it will be at Stockbridge, not Pittsfield, where both the north and south Conferences unite in a notable gathering. The main speakers will be Drs. W. E. Park, L. S. Rowland, Prof. John De Witt of Princeton and Rev. I. C. Smart. Pres. Henry Hopkins will preside and the pastor of the local church, Rev. E. S. Porter, give the address of welcome. The Berkshire County Congregational Club will have a banquet at the Red Lion Inn, where Justice D. J. Brewer will be the speaker.

We have received a letter from Rev. Charles Garnett of London, concerning whose transaction in gathering in a whole line of degrees from "Harriman University" we recently commented. He takes earnest exceptions to some of the statements in *The Congregationalist*. He insists that he never "blossomed out" with his titles, this being "merely a flower of rhetoric"; that he has never received fees for securing candidates for Harriman degrees; that he has been examined thoroughly several times concerning his qualifications, and that his counsel did not cordially assent to the verdict for the defendant in his case against *The Christian World*, but merely submitted to the inevitable. These statements appear to us to shed further light on the unquestioned guilelessness and simplicity of Mr. Garnett's character. We do not wonder that his friends held a sympathetic meeting and declared their unabated confidence in him as upright, honest and worthy.

A member of our staff, stranded last Sunday in the neighboring city of Cambridge and wishing to satisfy her spiritual craving, earnestly sought guidance from the four local newspapers. The theaters were generously exploited therein and all sorts of Sunday outings were described. Methodists and Baptists gave evidence of existence and Catholics seemed preternaturally active; but not one word appeared suggesting that any Congregational church was open or that any Congregational minister would preach. Nor could the car conductor, motorman, starter or policeman be run down who ever heard of Shepard Memorial Church or its honored pastor, Dr. McKenzie. Persevering search at length brought her to the desired haven, and she sank into a seat with a sigh of relief when she found one of the secretaries from the Congregational House refreshingly dispensing the sincere milk of the Word. But is it not possible that Congregationalism, with its dignified conservatism, occasionally hides its light under a bushel?

Pencilings

BY A PERIPATETIC

The first Sunday evening service I attended during my vacation outing was led by a student of theology from Yale University, who, avoiding all explanation from the standpoint of the understanding, drew out all legitimate lessons from the standpoint of the intuitive and religious imagination that are to be found in the Old Testament narrative of Jacob's wrestling with the angel. The second Sunday evening service in the red district schoolhouse was by an elderly and beloved missionary who goes over Berkshire hills shepherding the shepherdless and aiding young and inexperienced shepherds. He told us sweetly and persuasively of the joy there is in communion with the living Christ, and we envied him because his face shone. The next Sunday we listened to the discourse of a layman, a university trained Quaker, who set forth the Quaker belief as to the core of religion, namely immediate contact with God revealed by the Inner Light, and who pleaded

for a righteous life—personal and social—as the fruit of such direct communion with God.

In essence, the three discourses were one, but from how diverse messengers! Yet it is not strange. On all sides comes testimony of the eye and ear that men are turning away from all else to find their source of spiritual authority where the Quakers always have found it and where Puritanism found it.

If you talk with the Quaker of today who is aware of the implications of the scientific method as applied to religious phenomena you may find him—as I have—admitting that just as the doctrine of the inspiration of the Bible has been modified by the application of the scientific method to study of its origin, so, too, the doctrine of the infallibility of the individual and his illumination or inspiration by what Quakers have called the Inner Light may undergo alterations as the study of religious phenomena by men like James, Starbuck, Granger, Coe and others proceeds.

So that even if it be true as now seems probable that we are coming to a new era of mysticism, it still will be true, as Sabatier points out, that it will be, as it should be, rational mysticism. Consequently the Puritanism which will flower out from it will be a more rational form of Puritanism, not defeating its purpose as so often the older Puritanism did, because it ignored "the God of joy and beauty and intellectual light." This Professor Dowden points out in his crushing reply to Matthew Arnold's misreading of Puritanism. It must be the higher Puritanism of Brown- ing.

Mysticism hitherto has been individualistic in essence, both as to doctrine and deed, as is inevitable when the source of authority in matters religious is personal; and yet when this is said one immediately has to qualify when one thinks of the triumphs of the Puritans as builders of states and of the ethical victories of the Friends as preachers and doers of righteousness. Nevertheless, will not the present drift of thought and impulse accentuate individualism rather than institutionalism within the church? The institutional spirit is none too strong now owing to other influences, external and internal. Assuming for sake of argument that on the doctrinal side the dominant note during the coming generation is to be rational mysticism—which is essentially individualistic—will the works of the church continue to develop along the more recently understood and approved social lines or will they react with the doctrine to a more individualistic and traditional type?

It should be noted that Rev. R. J. Campbell of City Temple, London, who is much in the foreground now as a preacher of man's need of a vision of God, has said recently, "I cannot but agree with Sabatier that the new standpoint in theology must be the psychological, and that the historical method can only take us a certain way." Has the full significance of Dr. Gordon's recent statement that the profound meaning of the vast and restless mood that is upon us, is the divine intention to throw us back upon the Holy Spirit; that the religion of Jesus Christ is after all the religion of the Holy Spirit; that the Holy Spirit is the hope of the church—been appreciated I wonder?

During the moments of a particularly arid sermon by a professor of homiletics in a theological seminary which I heard recently, I smiled. The sermon had nothing to do with my pleasure. I must attribute the unexpected relief of an oasis to finding in the preface of the hymn book which is widely used by the denomination the statement, in effect, that owing to the scarcity of hymns on angels a gifted woman had been engaged to contribute to the book angelic hymns to order, or hymns on angels to order. The book is dated 1898.

Sparks from Other Anvils

CHECKING THE MISSIONARY REVIVAL

The *Churchman* plainly expresses its dissatisfaction with some features of the approaching Protestant Episcopal Missionary Council to be held in the city of Washington, D. C. It is especially disturbed because the time of an assembly which has no legal standing in the matter, which cannot in any way legislate, is to be taken up with discussion of a proposed new canon governing the missionary activities of the church, a canon which it declares would not only revolutionize the missionary policy of the church but also radically change its organic life. Editor McBee is indignant that, at a time when the church is being aroused, and "that upon the most practical and scientific principle, to its missionary responsibility, and when splendid progress is being made toward putting in practice an ideal organization, it is proposed to change the ideal and necessarily check all progress in order to change the machinery."

SLIGHTING THE SUNDAY SCHOOL

The *Universalist Leader* waxes a bit sarcastic and remarks: "The Sunday schools are but little more than an excuse in many churches for childhood's neglect. We spend millions of dollars and enlist the wisest teachers and workers in building hospitals at the foot of the cliff to care for those who have fallen over; with a penny collection and good-natured but incompetent boys and girls we hang festoons made of rose leaves along the brink. Two thousand dollars for a choir to delight the ears of maturity; two hundred dollars to fit a hundred little souls for the kingdom of heaven here upon the earth!"

UNION WITH METHODIST PROTESTANTS AND UNITED BRETHREN

In an exceedingly instructive and candid article in the *Methodist Protestant*, Rev. T. H. Lewis, D. D., prominent in the councils of that denomination, says: "The united membership would be 1,100,000. This in itself would mean an enormous difference in working resources and in *esprit de corps*. The Congregationalists contribute annually for Christian work outside of their local churches, \$2,250,000; the United Brethren, \$184,000; Methodist Protestant, about \$100,000. Putting these together would mean far more than simply adding them up. It would ally us with the foremost Christian agencies of the present day. For, in missionary and educational work, Congregationalists are easily first of all the denominations in age, not far behind any in extent, and not excelled by any in aggressiveness. Both our own church and the United Brethren would gain immensely by a union that would infuse the same spirit throughout the whole denomination."

CLOSER SCRUTINY DESIRABLE

The call coming from the ranks of the clergy for a better system of examination of candidates for the Unitarian ministry coming from other denominations has the indorsement of President Eliot of the American Unitarian Association, who, in the current *Christian Register*, points out the infelicities and injustices of the present system of examination by a widely scattered and impotent fellowship committee.

NOT ASHAMED OF ITSELF

The Unitarian denomination is not going into a receiver's hands. It is ready for union and co-operation, but to surrender its position and its office is no part of its plan of service to God and man.—*Christian Register*.

I should be inclined to say that even a very slight self-complacency is not a bad thing. It helps to make a man content, cheerful, benignant.—*W. Robertson Nicoll*.



The region affected by the Macedonian outbreaks

MISSIONARIES OF THE A. B. C. F. M. AND WHERE STATIONED:

In Bulgaria, at Philippopolis: Rev. Dr. and Mrs. G. D. Marsh, Rev. Dr. and Mrs. H. C. Haskell. At Samokov: Rev. Dr. J. F. Clarke, Rev. and Mrs. J. W. Baird (and one child), Rev. and Mrs. W. P. Clarke, Rev. and Mrs. L. F. Ostrander, Misses E. T. Maltbie, M. M. Haskell and A. M. Baird. At Sofia: Miss E. C. Clarke. In Macedonia, at Salonica: Rev. E. B. Haskell (with four children), Rev. and Mrs. T. T. Holway. At Monastir: Rev. and Mrs. L. Bond, Misses H. L. Cole and M. L. Matthews.

What Is the Matter in Macedonia

The Political, Social and Religious Conditions in the Near East

By REV. J. HENRY HOUSE

[It would be hard to find a person better informed with regard to the historical background and the present intricacies of the situation in the Balkan peninsula than the writer of this article. He has lived for many years in the midst of the scenes and conditions which he describes. He has had access to unusual sources of information, and is himself a well balanced, far-seeing and judicious observer of current events. We advise our readers to file away this article for future reference, inasmuch as the eyes of the civilized world may soon be turned upon Macedonia; indeed, already every day's dispatches give evidence of the tenseness of the situation, out of which at any moment may come a great uprising, fraught with tremendous consequences to Europe. Dr. House first went out as a missionary of the Board in 1872. He is now on a furlough in this country. His splendid service in connection with the rescue of Miss Stone from the brigands will be recalled.—EDITORS.]

A plain statement of facts with reference to the social and religious conditions of Macedonia seem just now to be much needed.

The principality of Bulgaria and the kingdom of Serbia have made wonderful progress in the outward conditions of civilization in the last twenty-five years since they obtained independence or autonomy under the Treaty of Berlin. In

this respect they have left Macedonia far in the rear. It is to be feared, however, that no commensurate advance in morality and religion can be recorded. The simplicity and (to a great degree) purity in the family life, which tended toward remarkable thrift and fidelity in the home, have given place in a lamentable degree, in the larger towns especially, to what are called more modern and liberal views of family life, and in certain circles to a sad degree of intemperance, luxury and profligacy.

MACEDONIA BEHIND BULGARIA

In Macedonia the conditions which obtained in Bulgaria thirty to forty years ago still prevail. The khans (inns), for the most part and with only few exceptions in the larger towns, are miserable almost beyond belief. Travelers in order to have the least comfort are obliged to carry bedding and provisions with them. All the conditions of life are more like those which prevail in Turkey in Asia.

Socially the Christian populations of Macedonia are, as a rule, far less attractive to travelers than their Turkish rulers. Many of the latter are courteous, especially to Europeans and Americans. They are men of more or less education, and some have traveled in Europe. Their

position as rulers for so many hundred years has given them advantages over the subject races. They are the officials or the men of leisure of the country. The village Mohammedans, however, resemble in outward appearance the villagers of the subject races, only they are usually rather more ignorant. Their religion, however, gives them certain advantages before the government which often makes them a terror to their neighbors.

HOW THE CHRISTIANS FEEL TOWARD TURKEY

The Christian subjects of the Moslems in Turkey look upon themselves as in the most galling bondage. The tenets of the Mohammedan religion tolerate only those Christians who submit and pay tribute. To peoples who accept these conditions the Turkish government proffers a certain paternal care and freedom of action, especially in regard to religious beliefs and practices, which often strikes the European visitor as remarkable. The Turks themselves often claim that no other government in the world surpasses theirs in tolerance to other faiths. An intimate acquaintance, however, with the situation in Macedonia reveals the following unsatisfactory conditions.

THE DEFECTS OF THE COURTS AND THE PRISON SYSTEM

In the courts, even if the judges were not corrupt (as unfortunately in many cases they are) the testimony of a Christian does not count as against that of a Mohammedan. For this reason the courts can never be satisfactory in cases between Moslems and Christians. On the other hand, in cases between one Christian and another the venality of the judge, as a usual thing, gives no assurance of impartiality and justice.

In the criminal courts the dictum that obtains in practice is: The accused is to be treated as guilty until he can prove his innocence. Those arrested may be kept in prison for almost any length of time without a trial, and sometimes even without being informed of the nature of the accusation against them. So a man who has a spite against another may succeed in getting him imprisoned for an indefinite period by simply bringing a serious accusation against him. When the man proves his innocence (if he is able to do so) he has no means of obtaining redress for his unjust imprisonment. Now this indiscriminate imprisonment of the innocent and the guilty has perhaps justly taken away the disgrace which in Western countries attaches to those who have been lodged within prison walls.

There are other considerations which make condemnation to imprisonment less of a terror to evildoers than it ought to be. Before the culprit comes to trial it is often quite possible to bribe his keepers so as to get himself free. Unfortunately the Turkish police and officers of the law seem less intent upon exercising the vigilance which will reduce crime than upon multiplying cases of arrest by means of which they may increase the possibility of their getting money from their victims. Even if an evildoer is convicted and condemned there is always the hope of imperial clemency, especially as it is customary to reduce the term of imprisonment of convicts at every birthday of the sultan or upon every anniversary of his accession to the throne. The longest sentence for murder is imprisonment for fifteen years, but by imperial clemency this is sure to be considerably reduced, so that murder becomes in the eyes of people of a low civilization a trivial crime.

And even for political offenses, which in the eyes of the Turks are by far the most serious, although men are often sentenced to 101 years' imprisonment, the condemned have been known to be set free by imperial clemency in three, four or five years. One can see why crime is frequent and the prisons filled with the innocent as well as the guilty.

VENALITY OF OFFICIALS

In the civil administration the venality of all sorts of officials is too well known to be dwelt upon. There are most praiseworthy exceptions, especially among recent governor-generals. The present Vail Pasha of Salonica, *e. g.*, Hassan Fehmeh Pasha, seems to be an upright man with the best of intentions. However, the power of such an official is small to stem the general tide of corruption which is all around him. Above him is the absolute rule of the sultan, without whose permission nothing important can be done,

and who has his spies everywhere, and beneath him a great multitude of officials, many in places distant and inaccessible and all skilled in ways of despoiling the people which cannot easily be discovered.

INIQUITIOUS TAXES

The trouble is with the system. The taxes are auctioned off to the highest bidder, and may be sold for more than they are worth, in which case the buyer must recoup himself with large interest upon his investment. But however this may be, the Spahis (tax-farmers) have purchased the taxes for gain and not for the purposes of benevolent government. The normal tax is nominally a "tithe," but it may be in fact any proportion up to a half. The latter proportion is said to be the tax upon rice in the district of Strumitza. There are many ingenious ways of making the taxes yield well. For example, a man has raised beans one year; he may be made to pay the same tax on beans the next year although he may not have planted any that year. Again, an apple tree produced a crop last year, it may be taxed the same this year although it has not yielded an apple.

Under these conditions it is not strange that agriculture and horticulture languish. The military tax levied on all males of the subject races furnishes another means of oppression. It is much less of a tax upon them than the military service is upon the Moslems, but it is unfortunately often collected in ways which produce exasperation. The whole amount is thrown upon a village in a lump sum. Now while efforts are made to add to the list all the new births of male children, on the other hand, it is often impossible to get the names of the dead taken off, and so the people are often forced to go on paying military taxes for the dead!

A FINANCIALLY UNSOUND GOVERNMENT

But one is not sure that the exorbitant but regular taxes of the government are not after all the least heavy of the burdens which the people bear. The government is always on the verge of bankruptcy. It would be interesting to know the actual per cent. of the taxes collected that reaches the central treasury. It is all too little for the government expenses, and the pay of the lower officials is often months in arrears. This is the class of officials who come most in contact with the people. Left thus without pay for long periods they still must live, and they are compelled to prey upon the communities which they are sent to protect; and it would often seem that they are expected to do this, and so do it with impunity. It is difficult for any one who does not live in the country to understand the exasperating levies which are made upon the people from this cause.

A still greater cause of hatred to their rulers is the danger to the honor of their women to which the people are always exposed when the villages are visited by Turkish policemen and soldiers. When Miss Stone was carried off the remark was more than once heard: If such excitement is caused by the kidnapping of one woman, let the Americans think of our suffering when so many of our wives and daughters are continually exposed to something far worse.

All these things, stated in the briefest and most fragmentary way, will show the reasons which the Christians of Turkey have for feeling bitterly the bondage to which they are subject. These evils are so widespread and the misery of the villagers is so great that any one of sympathetic nature finds it hard to go about among them and be compelled to hear the oft-repeated tales of suffering.

AN UNSUSTAINING FAITH

We turn now from these outward conditions of the people to those *moral and religious*. The nominal Christians for the most part belong to an ancient Christian Church which they call the Eastern Orthodox Church. Is this church able to meet these outward sufferings and miseries with any counterbalancing spiritual uplift, anything that can be compared to that which the Apostolic Church gave to its outcast and persecuted members in the first and second centuries of the Christian era?

We fear that this must be answered in the negative. We must not, however, speak with too much haste or prejudice. It is difficult not to have a certain love and respect for a church whose traditions run back so many hundreds of years. The Orthodox Church has obtained a remarkable hold upon the affections and upon the imagination of these simple peoples. To them it is the "Zatna Vera"—the "golden faith," and it has exercised a powerful influence in holding these peoples to a nominal Christianity when Islam came in like a flood and threatened to overwhelm all.

But after admitting all this, no serious student of the Bible and church history can repeatedly and understandingly visit the services in the churches of Macedonia without being overwhelmed with sorrow. He seems to see a body from which the spirit has fled. He looks upon a barren desert of form and ceremony with hardly a scrap of living green to comfort the eye. Imagine a service three hours long, with usually not a word of instruction or comfort in it all, unless perchance a word or two of the portion of Scripture may have been understood. The liturgy is in the ancient Slavic language (or the ancient Greek), which is not understood by the people, and there is as a rule no preaching. And should there be found an enlightened priest who wishes to preach, he is soon stopped by the bishop if his sermons should show the least tendency towards evangelical truth.

But the service is too long to allow of effective preaching. The prayers and services before the "icons" (holy pictures) of the Virgin and the saints attribute to the creature the glory which only belongs to the Creator. It is remarkable, too, that the prayers to the Virgin occupy the chief place in the liturgy and are longer by far than those offered to the triune God. The attribute "most holy" is applied to the Virgin, while that of "holy" is sufficient for God the Father and Christ, and she is appealed to to "save" them. These things, together with the prayers and offerings for the dead and a multitude of other superstitious observances, awaken the deepest sorrow in the mind of the intelligent student of the Word of God.

RELIGION DIVORCED FROM MORALITY

If now you turn from the church to the daily life of the people, you will find what you would naturally expect under such circumstances—that religion is an *opus operatum*, not a God fearing life inspired by the indwelling of the Holy Spirit. A bad man may be in the eyes of the community a good orthodox Christian; a priest may be a bad man but a good priest. Formalism reigns, a disease fatal to the life of any church. All the Biblical teachings of the church are either unknown or largely unheeded. The Bible, though not a forbidden book, is for the most part an unread book.

This then is the justification of evangelical missions among them. As Christians we must lift up a fallen brother before we go on to raise a fallen foe. In fact, the people often suffer as much from nominal Christians as they do from their Moslem rulers. Christians who occupy petty offices under the Turks are often the greatest agents of oppression, not to say anything about the narrow bounds which encircle commerce from the want of faith in each other.

SOIL RIFE FOR REVOLUTIONARY TEACHINGS

It is then in such a soil as this that the seeds of insurrection and revolution when planted most surely grow. The inception of the movement was doubtless largely due to Macedonians who had fled from their native land to Bulgaria. Many were educated in the schools of that freer land. Whether the first attempt to organize a revolutionary committee was made by such Macedonians as were unable to obtain employment in their adopted country, or by those who were moved only by patriotic motives, the committee once formed was a popular organization for the unemployed, and the cry for the freedom of Macedonia was a popular one to all Bulgarians from the predominance of Bulgarians in that province. Any one who opposed it seemed to be little better than a traitor.

METHODS USED BY THE COMMITTEE

The committee, having made a successful start in Bulgaria, especially among Macedonians, sojourners there, and their numbers were thousands upon thousands, it very soon began to spread its influence to Macedonia itself. The members of the committee were bound by the strongest oaths to be faithful and obedient servants of the cause. In Macedonia the cause was promoted by a multitude of secret agents sent into the most distant corners of the province. Many of these agents were school teachers and were thus able to reach the most distant villages of both Thrace and Macedonia.

This committee seems to collect taxes from all the Bulgarian inhabitants, rich and poor. A Macedonian Bulgarian put the case in a nutshell when he said, "We are now living under two governments and both collect their taxes by violence." The two governments were those of the Turks and the committee. It should be said here that there are two committees, the old and the new, or the so-called Centralists and Verhovists. The new committee appears to deprecate such deeds of violence as the kidnapping of women, bomb throwing at foreigners and

the like, but it must be said that the old committee or the Centralists seem to have the money and the influence in Macedonia.

The armed bands of this committee, traversing as they have for several years past with wonderful impunity all parts of Macedonia, must have collected large sums of money, and probably have hidden in the mountain fortresses large stores of guns and ammunition. At least they are supposed to have done so, and some think that when the general insurrection takes place they can put thousands of villagers into the field—villagers who are not without some drill in the use of firearms. It is difficult to know just how much truth there is in these reports. The committees, however, have already made the Turks much trouble, and have in spite of the diplomats brought about the present crisis in the near East. They seem to be fully decided not to yield to the demands of Russia and Austria, but to call out a general insurrection and fight to the bitter end for the autonomy promised them in the Treaty of Berlin.

OUR OWN WORKERS IN THIS TERRITORY

This then is the sad condition of this province now absorbing so much of the attention of the world. In these disturbed regions the American Board has its mission to European Turkey. As a result of this mission work there are several thousands of Protestants in Bulgaria and Macedonia. Though small in numbers these evangelical communities are a power for the moral and spiritual uplifting of the peoples of these provinces. The influence of the evangelical movement we believe to be much more widespread than their numbers would seem to imply. Should war and insurrection really break out, many friends of the work in this country would be interested in knowing the names and residence of the missionaries and a list appears in connection with the map accompanying this article.

It is hoped that they will not be in special danger unless the Turks should be allowed to invade and conquer Bulgaria, which does not seem likely if we recall the history of the recent Greco-Turkish War. Every one seems to doubt the power of Bulgaria alone to stem the march of the Turkish army, but they may be able to make a better showing than is usually expected of them, especially when it is remembered that they claim to be able to put 250,000 soldiers into the field in case war should be declared.

Our duty is one of earnest prayer to God, not only for our brethren who are stationed in these provinces, but for all the distressed peoples of this unhappy region.

WHO COMPOSE THE POPULATION

The population of Macedonia numbers, probably, something more than 2,000,000, of which we estimate the Bulgarians as about one-half of the whole, the Turks one-third, the Greeks one-tenth, and Wallachians, Jews, Albanians, Servians and Europeans make up the remainder. It should be noted here that Albania proper (the old Illyricum) and Thessaly are not included in Macedonia. The Bulgarians are more or less equally distributed over the northern, central and west-

ern portions of the province, and in the west they extend as far south as Lake Kastoria. The Turks, while they are more or less numerous in all the cities, are especially strong in a large central strip of some breadth which extends from the Gulf of Orfany in the southeast to the city of Uskub in the northwest.

There are also large colonies of Turks in the southeast, on the mainland to the north of the island of Thasos, and in the southwest extending from Lake Ostrovo towards the southeast as far as the River Blatritza near the border of Thessaly. The Greeks occupy the extreme southwestern portion of the province, as well as the southern and southeastern seashores along the Aegean.

WHERE WILL SERBIA STAND

The question of what policy the new king of Serbia will pursue towards Bulgaria is of serious import now that war between Turkey and Bulgaria is quite within the possibilities. If war should be declared and Serbia should join hands with Turkey, Bulgaria would be in the unfortunate condition of having enemies on every side except the north, and even there they could only hope for a somewhat unfriendly neutrality, as the Bulgarians have most unwisely gained the ill will of the Roumanians.

The recent sufferings of the Macedonian Bulgarians, the reports of which often become exaggerated when published in the newspapers of the principality, have evidently awakened the greatest excitement and sympathy in Bulgaria, and this makes the preservation of peace more difficult. One can readily believe, however, that the Bulgarian Government does not desire war. Turkey, on the other hand, seems to be deliberately preparing for war. She naturally feels deeply the provocation which the revolutionary committees have given her. She has gathered large armies in Thrace, to the east of Bulgaria, and in Macedonia, to the south. She may have as many as 250,000 or 300,000 men under arms, and seems only to be awaiting some overt unfriendly act on the part of Bulgaria that she may declare war. Probably the only thing that is keeping her back from a declaration of war is the knowledge that the Great Powers will not permit her to profit by victory.

The problem of government in these regions is rendered more difficult by the fact that every race keeps itself as far as possible distinct from every other. If autonomy should be given to Macedonia an important part of the government would naturally fall to the Bulgarians as being more numerous than any other one nationality there.

One thing seems reasonably certain, that no government not guaranteed by the Powers will be able to meet the difficulties of the situation and bring about contentment and peace. At present it is next to impossible to forecast the future. The strain upon the people living in these regions for the past few years has become so great and the uncertainties for life and labor so continuous that doubtless something must be done, and it may be that war, however much to be deprecated, would be considered by many as a sort of relief, and in the end it might clear the air.

Hewers of Wood—a Story of the Michigan Pine Forests

By William G. Pudgefoot and Isaac Ogden Rankin

Synopsis of Previous Chapters

Albert De Wette, Dunker preacher and farmer, makes plans of marriage for Hilda, his sister's child, and John Bowman, the child of a neighbor. As they grow up Hilda becomes a light-hearted girl and John a too sober and exacting boy. Jack Clitheroe, a gay-hearted flirt and ne'er-do-weel, appears on the scene, and when Hilda and John Bowman quarrel at last teases Hilda into a promise that she will marry him if her uncle consents—well knowing that her uncle never will consent. Jack comes to ask for Hilda and a quarrel results in which De Wette threatens Hilda. She elopes with Jack and they settle in Chicago, moving, after her child is born, to a corner in Michigan where work is scarce and poverty increases. De Wette finds Hilda gone, tries in vain to follow her, becomes involved in the speculative excitement over the discovery of petroleum in his native valley, abandons the ministry and makes a great fortune. Then, in his loneliness, thought of Hilda comes back and he devotes his life to a search for her. Hilda finds Meggie McLean, the daughter of a Scotch carpenter and hard drinker, and brings her home for the night after one of her father's drunken sprees. Meggie McLean's lover, Norman Benton, discouraged by her indifference, drifts northward with the tide that sets toward the Michigan pine woods. Jack, lamed by a fall and unable to find work, goes to the city, and at last gets a job as general helper at Camp No. 10, where Hilda can earn something also as laundress and seamstress for the rough men of the camp. Jack becomes popular, and gets the foreman to send for "Freckles" McLean and Meggie. Meggie McLean becomes the belle of the camp, but is persecuted by the unwelcome attentions of the foreman.

CHAPTER XI. THE LUMBERMEN

"And there's never a law of God or man runs north of 53."

It is a far cry from the river driver on the Shiawassie to old Erasmus of Rotterdam, but George Andrews as he looked up from the book that he was reading was reminded of the old Dutch scholar as he heard the riverman fulfilling the prophecy of Erasmus and singing the gospel at his work. "Pull for the shore," "Rescue the perishing," he sang in a powerful tenor, and the chorus was like the sound of many waters when twenty companions rolled the bass from their leathern lungs.

The next minute Erasmus was pushed out of thought when one struck up:

"I know a girl in Mackinaw
Who caused me for to rue:
And if I ever get back again
I'll beat her black and blue,
To my rum, tum, fol de riddle do."

This was followed by:

"In Dublin town the other night
A courier came wid all his might
To tell us of the dreadful fight
At the wake of Teddy the tiler."

"Now Teddy was a mason's man,
His face was like a frying-pan,
And every night he made a plan
To go and visit Judy Gan
At the cabin among the bogs,
Where Patrick banished toads and frogs;
Grunting, squealing were the hogs
At the wake of Teddy the tiler."

"Phillyoo, whilloo, whack, hurrah:
Tear away, fight away, Erin go Bragh:
There was a great potato war
At the wake of Teddy the tiler."

So through the livelong day the riverman enlivened his hard toil. Floating at times past sylvan glades where the muscalonge leaped and sent the silver spray flying into rainbows; now shooting the rapids among the logs, he would make the echo ring with his vibrant voice.

As he neared the big booms, not far from the city, he would become more exultant as thoughts of wild orgies came to his strong animal nature—the dance, the fight, the midnight debauch—strangely forgetting the certainty of becoming, like another Samson, shorn of his strength, his pockets emptied, with the wilderness to face again and the prospect of an early death.

These men were the cavaliers of the lumber business. They attired themselves in a red Mackinaw shirt, which bade defiance to rain or snow, French kip boots, which cost eighteen dollars a pair, hand-stitched and with heels an inch and a half high, the thick soles studded with sharp iron spikes. They affected a colored sash and great, broad-brimmed hats. Dandies they were, half heroes and half devils when the excitement of the drink was in their veins.

The duties of these men were often dangerous. To them belonged the breaking of the rollaways, riding on logs in the boiling river, shooting rapids, and sometimes in bravado making the log on which they stood spin in the water like a top. They camped at evening by a big fire on the river bank, with a rude shanty for their lodging, loved the open air like gipsies, and led as free a life.

They were the terror of the small villages through which they passed. The marshal and his men were too weak to cope with them: but as they spent money freely, the saloon-keeper was always on the watch to welcome them. And everywhere they went they found or made their share of boisterous fun.

There were no weaklings among the gang, and when they boarded a train it was as if they owned it. Sometimes before it reached the terminal they were masters. In sheer animal play they would turn the brakes until the cars fairly bounced on the rails. Yet while in this humor they were not dangerous.

George Andrews, who was pastor of a little church at the mill village and minister to a whole county and a dozen camps, once saw them meet their match. The conductor, a man of great strength, had kept his eye on them. Cool and ready for any emergency, when he saw the change from fun to deviltry, he made a flying switch and left them in the car, from which they had driven all decent people, side-tracked at a lonely crossing where they would have to tramp six miles to the nearest village or wait all night for the morning train.

Sometimes there would not be a woman on the train, and then they were harder to deal with. One big fellow took up seats on both sides of the car.

"Take your legs off there," called the conductor.

"Ain't got to."

In an instant the legs were flying to the other side.

"—you," cried the man, "I'll cut your heart out when I get out."

"O, that's all right, but you will behave yourself while you're on the train."

The man was cowed and held his tongue—to be unmercifully gayed by his fellows in the evening carouse.

One day Andrews, to his dismay, found a new conductor on the train, a little fellow with ginger-colored hair. The men winked at each other. There was fun brewing. The little fellow, upright as a dart, came in:

"Tickets!"

"Ain't got none."

"Well, pay your fare, then."

"Ain't got no money."

"Well, you must get off then."

The man was a two hundred pounder, and six feet tall. "That's a good one. Who'll put me off?"

"I will."

"The man's laugh was like a young earthquake. 'Sonny, ye better let me be. I ain't had much to eat and I might swaller ye.'"

The next minute the little conductor, who had watched his chance as the train slowed, caught him by the collar, and with the train's help yanked him from his seat and sent him headlong against the door. Before he knew what had happened, the giant was on and off the platform, and his "turkey"—that is, his grip—flung onto him.

"Board!" snapped Ginger, and the train moved on.

The men in the car were so utterly amazed at the trick that the train was in full motion before they knew it.

One of them yelled, "Ye ain't going to leave Jake!" and started to pull the bell-rope.

"Drop that!" shouted Ginger, whipping out his revolver, and calling, "Tickets!"

There was a moment's indecision and Ginger seized it.

"Now, look here, boys. I'm in command here. I know I'm a little fellow, but this gun makes me six men strong. You may kill me, but not before I fill some of ye full of holes."

"Lord," said one, "he's worse than big Hank!"

Never after that experience did he need to pull his revolver on the men, and, strange to say, their anger changed to a genuine respect akin to love for little Ginger. And Ginger often humored them, and would stop the train at points to save them miles of travel.

CHAPTER XII. A MISSIONARY DRUMMER

George Andrews in his journeys on the railroads in those early days found that he must not worry about connections. The time-tables gave the ideals, but, like a weak man's theory of morals, they were seldom lived up to in daily practice.

Once the train reached the last station but one on its line. There were some old soldiers on board going to a supper at Big Rapids who expected a comrade to

get on at this station. But although he stood there smoking as the train rolled in, he was not in shape to go to a supper.

"Why, Bill, ain't ye goin'?" they called.

"Wal, I didn't think I would."

"O, pshaw! Come on."

"Wal, I can't go like this. I sh'd hev to change my shirt."

"Well, go ahead. Ye'll wait, won't ye, Ginger?"

"Well, if you hurry up," answered the conductor.

And so the train waited until Bill changed his shirt.

It was at this station that a big fellow boarded the train and dropped like a bag of potatoes into the seat with George Andrews.

Andrews was a slender man at this time, though by no means a light weight. But his weight was as nothing compared with the impact of this huge fellow, whose sudden dropping sent him up like a jack-in-the-box.

The man stared at Andrews for a moment and then, with the freedom of the woods, said:

"Live round here?"

"Yes, at Woodside."

"In business?"

"Yes, I have the biggest business there."

"For the land's sake! You ain't Wilcox?"

"No."

"Well, don't he own that mill?"

"Yes, but I have a bigger business than any sawmill."

"What the devil are you doing, then?"

"Try'n to kill the devil."

"I don't sense ye."

"Well," said Andrews, "to be plain, I am the missionary there."

The laugh that came from the big man stopped all the games in the car. When he had laughed himself out he said:

"Wal, ef you ain't got the all-firedest cheek I ever see."

"Needs lots of cheek to tackle big sinners like you."

The man did not laugh this time, but the rest did, and the big fellow looked angry.

"See here, what d'ye mean by calling me a big sinner?"

"Well, you're big—that's sure, eh?"

"Yes."

"Well, I am awful sorry I made a mistake. You are a big Christian."

"No, I ain't nuther."

"Then, if you are not a sinner and not a Christian, what do you call yourself?"

The man was cornered for a moment, and as the passengers crowded round the seat he felt a little nettled and blurted out, "I'm a Mormon."

"How did you leave your wives and children?" said George.

"Look here," said the man, "you ain't no preacher—you're a drummer."

"Yes, I am. Traveling for the oldest house in the country, and we are doing a bigger business than ever."

"What line do you carry?"

"Wine and milk, without money and without price. Can I sell you an order?"

Andrews had a twinkle in his eye, and his seatmate hardly knew how to take him. The man found, too, by the remarks that there were many around who knew the preacher. Not wishing to hurt the man's feelings, George hastened to go on:

"Did you ever hear the story about Brigham Young and the one legged man?"

"No," said the whole crowd; "tell us."

"Well, it was like this: A one-legged man had some fine girls in his family, and a Mormon o'der had corralled the whole family except the man. He held out—wouldn't convert worth a cent. But one day the Mormon said, 'You know our prophet could give you a new leg?'

"Well, my man, what can I do for you?"

"Well, sir, I was told you could give me a new leg."

"Yes, I can. But you must cons' der. You are an old mar, and if I give you a new leg now, in the resurrection you will have three legs. Now which would you sooner do, go through the few years you have left with one leg, or go through all eternity as the three-legged man?"

"O my! I guess I'll stump it as I am."

This story brought Andrews's seatmate into such good humor that he said: "Elder, if I'm anywhere within a mile ov ye, I'll come and hear ye preach."

By the time the story was finished, the old soldier boarded the train and it moved on toward the terminus. Soon a rifle-shot was heard, and the train slowed up.

The baggage-man had shot a deer. After it was thrown into the car the train finished its journey without any further delay.

(To be continued.)

Clark University's Summer School

For the ninth time since 1892 Clark University offered to the public its splendid resources and instruction in a two weeks' summer school from July 13-25. Senator George Frisbie Hoar, president of the board of trustees, opened the first day's session with an address filled with noblest pleas for character building. The recent educational convention at Boston lessened rather than increased the attendance at Worcester. Nevertheless the enrollment exceeded previous years and reached the 300 mark and included more men than women.

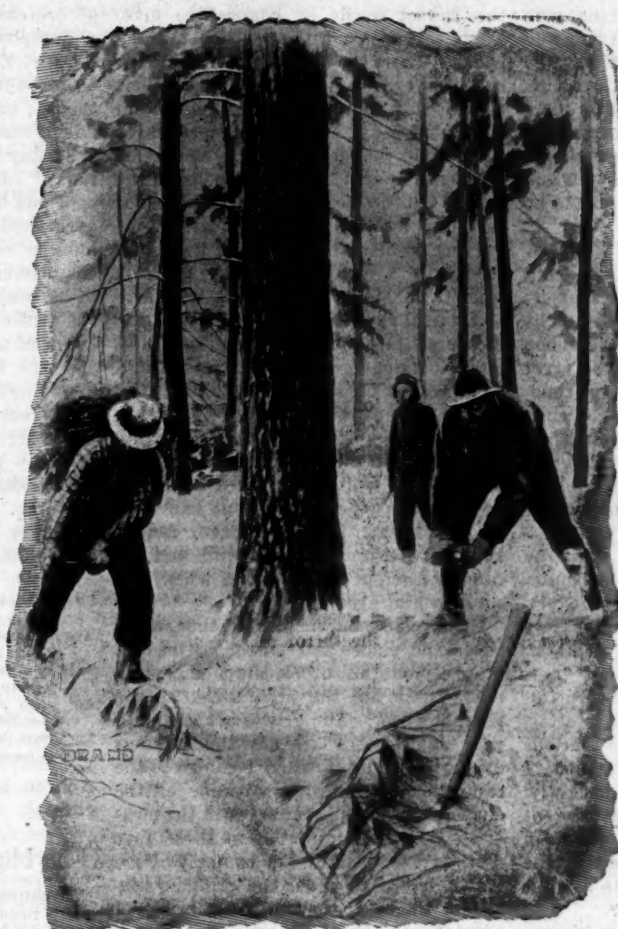
Pres. G. Stanley Hall planned a strenuous campaign and crowded into the two weeks all that time and human endurance would allow. Six hours each day devoted to lectures, two to laboratory and seminar work, an evening lecture in a more popular form kept the attendants closely occupied. The strain of work was pleasantly relieved by teas, receptions, college reunions, and courtesies provided by friends in the city.

A notable feature was the presence of eleven special students from Canada, who have

been spending the year among the leading institutions of the States in the interest of nature studies. This is an entirely new departure under the patronage of Mr. William McDonald of Ottawa, a gentleman of large wealth, who has provided almost unlimited resources to develop the plan, with the purpose of bringing to the farmers' children in the country schools a practical and scientific knowledge of everyday conditions about them. Already the effort has shown practical results in a greatly increased grain yield due to a better seed selection.

The courses of study at the university consisted of sixteen lectures by President Hall on Pedagogical Psychology, with special reference to high and normal school instruction. In addition to these Dr. Hall gave four evening lectures.

Dr. William H. Burnham's twelve lectures were in a new field so far as American educators are concerned and were termed School Hygiene and Pedagogy, the word hygiene hav-



In the pines

"O, shucks!" said the man; "you can't fool me."

"Do you believe the Bible?"

"Yes."

"Well, didn't Jesus put the man's ear back and raise Lazarus?"

"Yes."

"Well, didn't he say greater things than these shall ye do?"

"Yes."

"Then why do you make game of what I tell you? Why, I've seen our prophet put a man's arm back that was cut off in a mill."

So the man at last was persuaded and went West. When he reached Salt Lake he hung on to the man's trail like a bloodhound, and at last the Mormon elder, finding he could not shake him off, told Brigham Young.

"Bring him on," said Young.

ing a somewhat wider definition than is usually thought of. It included such themes as the hygiene of study, fatigue, attention, teaching and schoolhouse hygiene.

Dr. Edmund C. Sanford's course in psychology was given in two parts: The Psychology of Learning and Teaching, and Experimental Psychology. In the department of anthropology Dr. Alexander F. Chamberlin gave twelve lectures on the development

of primitive ideas, such as personality, individuality, etc. One of the most fascinating courses was that by Dr. C. F. Hodges on Nature Study of Living Things. It included the study of animal and plant life, insects, fungi, bacteria, and closed with an illustrated lecture on The Value of Bird Life to a Community. Dr. H. H. Goddard conducted a laboratory course in neurology.

Present day methods of teaching and text-

books came in for many sharp raps, but only when better methods were suggested. All lectures were by heads of departments and embodied fresh material as the result of expert investigations. It was broadly hinted that there might be no more summer schools on the same lines, but it was earnestly urged by those present that the plan might be continued in an enlarged way and covering a longer time.

E. W. P.

The Gentle Art of Angling

By Rev. Ozora S. Davis, Newtonville, Mass.

"And for my simplicity," quoth Piscator in the venerable Walton's immortal book, "if by that you mean a harmlessness, or that simplicity which was usually found in the primitive Christians, who were, as most anglers are, quiet men and followers of peace; men that were so simply wise as not to sell their consciences to buy riches, and with them vexation and a fear to die; I say, Sir, if you take us Anglers to be such simple men as I have spoken of, then myself and those of my profession will be glad to be so understood."

Comfortable and true words! True of the mood of Piscator on the bright, fresh May morning when they were spoken; true of the parson a-vacationing when he limbers up the joints of his split bamboo beside the punt on the pond. The lover of a sport is always ready with his confident word of eulogy or defense when among his peers in the same pastime or facing his foes; and I, too, in this great ready company rejoice in testifying to the solace and delight of the gentle art of angling.

The minister pre-empts the sport by virtue of a certain ancient and indisputable right. Were not the first preachers, the blessed apostles, whom he follows reverently so far off, many of them at least, fishermen? And was not their mission set before them in the terms of net and line? Who was that Amfortas, whom Abbey has painted in his glorious frescoes, but the Fisher King, symbol, I am quite sure, of Holy Church in captivity? And is not the theological student of today given senior-year instruction in halliutics, which is nothing less than the art of angling lifted to become a noble analogy of spiritual enterprise?

This domain which, therefore, is open to the minister by peculiar right, is adapted to his vocation with intrinsic fitness. The lake, the mountain brook, the river, the forest, these furnish the most perfect field for reaction from the study, the city and the toils and woes of men. The spirit pent up too long finds its resiliency again in the open. I know a lake in New Hampshire, a damp beaver-meadow among thick alders on the very backbone of the Green Mountains, a wide reach of barren in Nova Scotia, where Musquash Brook flows sluggishly; how can any problem of intellectual speculation or pastoral care, how can the sorrow of the parish, borne so long with almost sacrificial sympathy, invade those areas of peace? He who flies thither finds the comfort of the ancient wood, the benediction of silence and the repose of life under no artificial restraint.

The philosophy of the gentle art of angling, however, is less interesting than its practice. In this realm every man is his own master, and the wisest has the fewest words of counsel to give. There are books on the gentle art, many books. There are books on the bass; but no book ever has solved the problems presented to the angler by the disposition of that freaky fish in the presence of food. The youngster is quite as wise as the sage angler. There are books on the trout; but no book ever told a reader just how he could adapt his art to the varying problems of brush and holes presented by a mountain brook. It must come to one, joint product of native taste and hard experience wrested from tumbles, crashes, sunburn and soakings, mosquitoes, hunger, sprains. Francis laid down on the bank at the end of half an hour, petulant, bitten and despondent; that was years ago; today he stubbornly declares that the gentle art of angling is not worth while. The week before he had read a book on The Trout and How He Is Caught. The book never taught Francis; Roger went forward and became a disciple of the brook, which has sung to him ever since.

Every man his own master, then, as to times and places and tackle. Mine are May, a mountain brook and a lancewood rod. Those are the high times of the year, however. The gentle art is an all-year ministry. There are the glorious days of midwinter, when I can go to the camp in Andover with a couple of the church boys for a Saturday with the pickerel. O, the tonic of one of those days on the frozen pond! The booming of the ice as it cracks under the gripping tension of the cold; the delicate colorings of brown among the dry oak leaves and bare birches along shore; the race for the flag when the pickerel strikes; if these do not make the man a reservoir of energy for Sunday and link his heart to the hearts of his boys, then the gentle art of angling has failed.

The Charles flows ten minutes from my door. Early morning on the Charles is glorious. The canoe people, who burn "joss sticks" among their pillows at the Saturday night concerts, do not know the Charles. One must learn gradually the secret of the river in its moods not long after daybreak, and feel the strike of a pickerel when the spoon draws at the end of a hundred feet of line, in order to know the Charles. The angler who goes too far from home to seek the consolations of his art never obtains the largest of its best gifts. Of course, one would rather have a chance at the ouinaniche in Grand Lake Stream or the trout in

the head lakes of Tusket; but the true angler finds wholesome joy in humbler ways and near-by spots.

It is very foolish to become the slave of preferences. I quite agree with the philosophy and with the practice of Stewart Edward White: "Personally, I do not care at all to kill trout unless by the fly; but when we need meat and they do not need flies, I never hesitate to offer them any kind of a doodle-bug they may fancy." I stood beside a deep, ruffled pool one day casting the fly; Ajax was over across, bottom-plugging with the humble earthworm. Each secured his complement of fish and each was happy in his way. That is the true practice of the gentle art of angling.

One of my parishioners, a gentle woman and true, holds against me stoutly in my art. She believes me barbarian in my joy; Indian survival, savagery persistent! We never argue. I apologize, regretting only that my gentle art must offend any of the tenderest consciences of these my brethren. I avoid living bait if possible; I kill my fish at once; I try to follow these homely, timely words:

When you fish, as fish you will,
Be a sportsman, not a butcher; try to catch an' not
to kill;
Keep enough to serve your eatin', let the surplus
fellers go;
Send the small ones to their mothers—give 'em
time to fat an' grow;
An' when pullin' in the fishes don't be slow to
recollect
To secure 'em in a manner not to forfeit their
respect.

And so I practice the gentle art of angling.

The Higher Tests of Immortality

Because this eye has not pierced the veil; because this ear has not heard the swelling harmonies of heaven; because these hands have not stretched across the grave and felt of the Resurrection body, bared it on a table, dissected it with a scalpel, reduced it with an acid, are we to be so foolish and inane as to distrust the evidence which apart from sense, fairly thunders to our reason an everlasting Yea? God forbid. . . . Blessed are we if we found our philosophy on something higher than eardrums, touch terminals and retinas! Through the intuitive reason, through the discoverable capacities of mind and heart, through analogies from nature, through the declarations of revelation we may reach to the philosophic conviction which I will maintain is as great as a scientific demonstration of the certainty of a future life.—
Rev. Edwin W. Bishop.

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Pius the Tenth—a Prognosis

By Leonard Woolsey Bacon

The election of a new pope has been effected with dignity and deliberation, and yet with promptitude. The arrangements of the Italian Government to secure the unmolested liberty of the conclave were irreproachable; there was no apparent attempt of any other government to affect the election; the measures of the Vatican authorities to secure the cardinals from outside pressure and from intrigue within were altogether praiseworthy. The election has been more free and untrammelled under the protection of Italy than it was wont to be under the old *régime* of the temporal sovereignty. There is no reason to doubt that Pius the Tenth is the real and conscientious choice of the cardinals for the great office into which he is inducted.

Neither need we doubt that the choice is a wise and worthy one. What little we know of the antecedents of the new pontiff is of a sort to prepossess us in his favor. He is well reported of for charitable sympathies and deeds, and for good administration in his patriarchate of Venice; he is reputed to be a good scholar and a notable preacher; and he has shown a dignified aversion to the pomps and pageantries in which the Italian heart so much delights. But the fact of chief immediate interest is his kindly, deferential and honorable dealing toward the king and queen of Italy on the occasion of their recent visit to Venice, and the equal respect showed by the king to the patriarch.

If this recent pleasing incident excites in any mind the hope that the tiresome farce that has been played for these thirty years—the pretense that the pope, since the extinction of his temporal power, is under duress, “a moral prisoner”—will be recognized as played out, the hope is doomed to disappointment. Since the Vatican decree of infallibility the duress of the pope is too valuable a piece of defensive armor to be lightly abandoned by the Curia. The objectors to that decree, alleging the notorious heresies of Popes Liberius and Honorius, had been met by the reply that when a pope is in duress his heretical acts and utterances do not count. Consequently, ever since that unlucky decree, it has been thought expedient to keep the pope in duress, lest, being free, he might blurt out some infallible utterance that might, in some future emergency, embarrass or compromise the church.

The situation is an awkward one. It is confessedly essential to the church that it should have an infallible head; and the freedom of the pope is essential to his infallibility. For more than thirty years, infallibility has been, so to speak, hung up; and it is not likely that so dangerous a thing will be let loose again for the present. But the duress of the “moral prisoner” will be understood on all hands in a Pickwickian sense, and the world and the church will continue to wonder at finding itself getting along so comfortably without any infallible pope at all. The late election proves to all the world that the church was never before,

in all history, so free to perform all its proper functions; but it will be necessary for the church to continue wearing its injured and suffering expression of face; and the good man in the Vatican will give his royal friends on the Quirinal privately to understand that while it is his painful official duty to treat them as excommunicated, he still holds them personally in the highest esteem.

Will the new pope take the lead of a liberal movement? A friend of mine bearing an eminent name in the priesthood of the American Catholic Church once expressed to me the sanguine hope that a liberal pope may arise who will rescind the rule that binds the entire priesthood to celibacy. There is nothing impossible in this. The rule is mere matter of discipline, which is not, like matter of faith or morals, “irreformable.” The power that imposed it can withdraw it. And there are weighty reasons in favor of such an act. It would be welcomed by many of the noblest men in the church as the deliverance from an odious burden. Such a limited liberty of marriage as Rome has granted to the reunited Greek and Oriental clergies, if extended to returning Anglicans, might have important results both in England and in America. But any such bold step on the pope's individual authority is most unlikely. The pope is the biggest wheel in the gearing of an immense machine which “moveth all together, if it move at all;” and his power of drawing the rest after him is more than balanced by their power to hold him back. Pius the Tenth is old enough to remember, as a child, the acclamations of all Europe hailing Pius the Ninth as a liberal leader, and the woeful results of his experiment as a reforming pope. His successor and namesake will not repeat the experiment.

Whatever of reform may come in the course of the new pontificate should be looked for in the direction toward which the current is setting. And the set of the current is unmistakably toward what is known and dreaded in reactionary circles as “Americanism.” Much more significant than the American invasion of foreign markets, or the American conquest of distant islands, is the absorption of American ideas in Catholic Christendom. People have not forgotten the demand that was laid before Leo two or three years ago, that the Life of Father Hecker be condemned for its Americanism, and how small a measure of condemnation was granted. Since that, Americanism in Roman Catholic countries has not been dwindling, and the events of these last few weeks have tended to strengthen it.

The eulogies on the late pope from Protestant pulpits, the passing bells toll'd in Protestant steeples, have emphasized before the world the most characteristic thing in American Catholicism, that it has come to be recognized, and to recognize itself, as part of the general commonwealth of American Christians—to recognize that other believers, however separated from the Catholic Church, are

not severed from fellowship in the essential unity of the Church Catholic. In all the generous words that have been spoken by Protestant preachers in praise of the Christian life of the late pontiff, there are none that better express the spirit of a true catholicity than these words spoken to a zealously Catholic audience by Archbishop Ryan of Philadelphia: “If there is any one thing more than another upon which people agree, it is respect and reverence for the person and character of the Founder of Christianity. How the Protestant loves his Saviour! How the Protestant eye will sometimes grow dim when speaking of our Lord! In this great center of union is found the hope of human society, the only means of preserving Christian civilization, the only point upon which Catholic and Protestant may meet.”

The name of *pontiff*—not the less a Christian title for having a curious pagan pedigree—signifies *bridge builder*. We can wish no higher honor to the new pope than that he should, in the spirit of such Americanism as that of Archbishop Ryan, undo the divisive work of all these many centuries and prove himself indeed *Pontifex Maximus*—the Boss Bridge-Builders, to span the gulfs of separation that sunder Christendom into contending sects.

Who does not see what enhancement of real dignity and solid influence would accrue to the papacy by its frankly abandoning its Pumpernickel pretense of army and “Department of State” and devoting its still vast resources to its spiritual work? Let that style of “Americanism” which is represented by the words of Archbishop Ryan continue to make progress in other countries, and presently we should see the Roman Church, no longer provincially Roman but genuinely Catholic, quitting its sulky aloofness from the general fellowship of Christian believers, and deploying its “sacramental host” of all arms, the secular priesthood, and the various “regular” Orders each with its special equipment and function, for a campaign against heathenism, no longer in antagonism with its fellow-Christians, but in conjunction with them.

For the representatives of Rome to enter into consultation with representatives of other missionary organizations for defining “spheres of influence” would involve a less revolutionary change than that which has already made American Catholicism to differ from the Catholicism of Spain and Mexico. The Roman Church has never been so well equipped for such work as it is today. The proposed arrangement by which its aggressive missionary orders are to be provided by the United States Government with a working cash capital of twenty millions of dollars is an endowment for such uses without precedent in church history.

Assonet, Mass.

The only danger in friendship is that it will end.—H. D. Thoreau.

Northfield Growing and Greatening

The Sallent Events and Drifts of the Current Summer

BY HOWARD A. BRIDGMAN

Any doubt cherished at the time of D. L. Moody's death regarding the future stability and influence of the institutions and movements which he initiated has vanished. The course of events in and about Northfield during the thirty months since his sudden translation has furnished abundant proof that the schools, the conferences and the peculiar type of aggressive Christianity associated with the name of Moody are to abide and to root themselves even more deeply in the religious life of America. Taking my observations here at the high tide of the summer influx of visitors, with each incoming train and stage depositing its full quota of conference attendants and each day's program crowded to the utmost with meetings of various kinds, I am freshly impressed with the extent and character of the patronage of Northfield. Hardly as appreciative of its educational and spiritual opportunities is New England as the rest of the country, but New England is getting its eyes open to the meaning of things here, while from New York, Philadelphia, Baltimore, Chicago and a multitude of smaller places in the Middle and Interior states comes year by year an increasing number of Christian folk—many of them persons of wealth and culture—to refresh their bodies, minds and souls at a fountain whose waters slake a thirst not sufficiently satisfied elsewhere.

It matters not that during these last two years Silver Bay and Winona have sprung into prominence as rallying points for summer gatherings. Attractive as they may be, they will create their own special constituencies rather than divert the lovers of Northfield from its sunny, breezy slopes, whence the eye sweeps over great stretches of meadow and mountain and sky. Here is and always will be Round Top, where Mr. Moody was buried; here the great Auditorium, one of the finest assembly places in the country; and over the river at Mt. Hermon the handsome stone chapel given Mr. Moody on his sixtieth birthday by English and American friends.

But Northfield today is something more than a place of memories and shrines. Here capable and devoted young men are carrying on and expanding the interests committed to them by the beloved dead. William Moody grasps and superintends the work as a whole, particularly on its spiritual side. Paul, the younger son, who has spent the last two winters studying theology at Edinburgh and Glasgow, will soon be in the harness as a Bible teacher. To Ambert Moody, the nephew of D. L. and son of the genial farmer, George, is intrusted the main responsibility for the smooth and effective running of the great network of machinery, while A. P. Fitt, the son-in-law, who summers here, is president of the Moody Bible Institute, Chicago.

The representative character of the Northfield constituency becomes more apparent with the passing years. Although D. L. Moody was a loyal Congregationalist and his sons and nephew are influential members of the local Congregational church, there are fully as many Presbyterians and Episcopalians as Congregationalists among the generous supporters of the Northfield institutions. On the boards of trustees of the two schools are Episcopalians, Quakers and Baptists, as well as Congregationalists and Presbyterians. The present management at Northfield does not undertake carefully to label the denominational sources of its gifts, but rejoices that the many-sided and far-reaching work at Northfield and Mt. Hermon appeals to representatives of all evangelical denominations. No wonder, then, that with so many wide-

awake and progressive young men constantly planning larger things, together with strong boards of trustees, Northfield swings along at a vigorous pace. The sleepy old town on the Connecticut of a quarter of a century ago will never again dream away the long summer days. In the eyes of some of the natives there are, it is true, distinct disadvantages connected with the foreign invasion. The other day I overheard a Northfield girl of fourteen or thereabouts taking on in this fashion to a companion of about the same age: "I'm sick of this summer boarder business. I can't have a room or a bed or even a bureau drawer to myself." But the average denizen of the place is more than satisfied to have his property appreciate in value and his horses and carriages put to remunerative use all because of those same despised "summer boarders."

Certainly there is no town in the charming Connecticut Valley, from old Windsor in the north to Saybrook on the Sound, which today offers so great a range of summer opportunities. For the well-to-do and the fastidious there is the fine large Hotel Northfield, in which President Roosevelt said, last September, he found as great comfort as at any stopping place on his New England tour. It was a big surprise to the members of his party, by the way, to find in so small a town a hostelry of the metropolitan order, and as soon as they sensed its advantages the reporters and retainers hurried down to the station for their suit cases left in the Presidential train with the expectation of spending the night upon it.

At the opposite extreme, and not only endurable but enjoyable, is life in the tents, two hundred of which are scattered over the campus. Here, as well as at the men's camp in the woodland, one can be comfortable with an expenditure of not much over fifty cents a day, while for from a dollar and quarter to two and a half dollars one can live in the seminary buildings.

Such are the provisions for the transient visitor; but not content to be dependent upon others, an increasing number of persons are establishing themselves in homes of their own. The summer colony now includes several widely-known religious leaders. Dr. Campbell Morgan's family has been established here ever since he came to America, save during the first winter in Baltimore. Dr. Pentecost and family occupy a spacious old-fashioned house on the main street, on whose ample piazzas he and his many guests pass delightful hours. Dr. H. C. Mabie, secretary of the American Baptist Missionary Union has for ten years owned a modest little home overlooking the valley, while near by he has erected a rustic Missionary Lodge, where hard-working missionaries at home on a furlough with their families, get a well-earned rest and a chance to dip into the meetings. Evangelist R. A. Torrey, while himself constantly on the move and now headed again for England, sends his family to a pleasant home on the hillside. Dr. Arthur T. Pierson owns several acres on which he works with ax and spade day after day, although in his sixty-seventh year, while his son Delavan, managing editor of the *Missionary Review of the World*, and editor of the *Northfield Echoes*, inhabits a bewitching little Swiss chalet in the heart of the woods, where renowned Christian leaders like Dr. John G. Paton, D. L. Moody, Jacob Chamberlain, "Ralph Connor" and John R. Mott have left their autographs on the stones of the great fireplace. More pretentious are the dwellings of Colonel J. J. Janeway of New Brunswick, and a French chateau recently built by F. Robert

Schell of New York. The appearance of the latter would be more in keeping with Newport than it is with quiet, democratic Northfield.

Another outcropping of the homing instinct is seen on a wooded ridge just above the seminary grounds where a number of small cottages have been erected during the last two seasons. The pioneer in this enterprise last year was Rev. A. N. Thompson, a Presbyterian pastor of Jersey City, but already he has many imitators, and this second summer sees no less than sixteen of these homes on the hillside, with others in process of erection. Most of them are unpretentious, costing three hundred dollars and upwards, but they combine the advantages of camp and life in the open with a great deal of real comfort and seclusion. Moreover, for ministers and other professional men on moderate salaries these little mountain eyries seem to solve the difficult problem of where to go in summer. One man told me that he and his family were living well on \$2.14 a week per member, which is, I believe, somewhat below the rates at the new Mt. Washington hotel in the White Mountains.

Yet despite these varied and abundant places for the soles of one's feet, there were persons who tramped the length of Northfield last week in a vain endeavor to find a lodging. This General Conference, which closed last Sunday, seems to have touched high water mark in point of attendance. The number of foreign ministers on the program has been exceptionally large, almost out of proportion, some of us think, to the desirable golden mean. Griffith Thomas, the broad-shouldered, black-bearded Anglican from London, Professor Orr of Glasgow, the embodiment alike of simple, sturdy Scotch goodness and "safe" theological opinion, have been well received and heard frequently, while other Englishmen like Rev. William Ross, a genial Baptist brother, and Samuel Chadwick, the Wesleyan Methodist, who carries on a fine mission work at Leeds, have helped efficiently at several points. The apparent ability of Mr. Moody to secure almost any English speaker he wants has had striking illustration this week. I only wish he would range a little more freely in his selection of men from this side the water.

But probably most of the regular attendants at Northfield get what they go for and the casual dropper-in learns to overlook the comparatively few things that grate on him and instead of complaining about what does not appeal to him to receive gladly and gratefully the many messages and the influences which do touch and inspire him. If he goes to Northfield and stays there in this spirit he will come away a better man. For it is true that for many a certain genuine heart hunger is appeased. People tell me that they get here something which they do not find in their home churches. They do not speak thus with a view to depreciate their own ministers, but simply to testify to the fact that Northfield, with its warm spiritual atmosphere, its familiar, touching, gospel hymns, its genuine interest in all good work going forward in the kingdom of God, braces their own faith and sends them back more earnest and courageous.

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,
And starve not on the husks of yesterday.

—Phillips Brooks.

Enlightened Chinese Patriots in Peril

By Robert E. Lewis

Secretary for Shanghai, International Y. M. C. A.

A little more than a year ago there was convened in Shanghai a mass meeting of voting "rate payers," a strikingly intelligent and well-dressed assembly of several hundred merchants and bankers, with a sprinkling of missionaries. They assembled in the Town Hall, and upon the high platform, presiding over their deliberations, sat, by unanimous choice, the president of the Chamber of Commerce.

These men were "the people" of the Shanghai Republic Limited, who elect the authorities, who in turn govern the Settlements of Shanghai. In the International Settlement (not including the French Settlement) there live between three and four hundred thousand Chinese who have no voice in its government. These white residents, who qualify for voting by paying sufficient taxes, are the real rulers of this commercial capital of China, with the important exception that the Conclave of Consuls-General, resident in Shanghai, have a restricted veto, and even initiatory power.

On this particular occasion, municipal councillors, attorneys and business men opposed the ruling of the Consular body, who under the chairmanship of Consul-General Goodnow had taken action which it was feared would make it impossible for the Settlements to protect the thousands of Chinese residents within their borders, hundreds of whom are reformers, from the inquisition of the Imperial Manchu authorities. The rate-payers present, American, British, German, French and Russian voted unanimously against the ruling of the Consuls and in favor of the long-standing interpretation of the "land regulations" of Shanghai (constitution.) It had always been required that accused white men should have trial before the Consular Court of their own nationality, and that Chinese should be tried before a "mixed court," whereas a foreign judge sits with a Chinese judge, and the police are under the control of the white municipal authorities.

The fortuitous circumstances then foreshadowed have now been realized. The relentless conservatives in control of the Peking government are pursuing and killing, without due process of justice, "reformers" wherever found. They are eager even to enter the foreign Settlements or Concessions, and forcibly take, mutilate and murder the reformers. This state of affairs was foreseen a year ago, not only by the Municipal Council of Shanghai, but by the honorable gentlemen who brought the matter forward in the British House of Commons, by the New York exporting merchants interested in the China trade, and now at last by Mr. Balfour who declares, not only that reformers shall not be taken from the foreign Settlements without first having a trial at the mixed court, but also, that the British Government will not stand by and see them tortured, even if they are guilty of positive offenses of *lese majesté*.

The government of China is now attempting to crush the new ideas which

it has fostered by its own advocacy of Western books and modern colleges. The reformers are young men, for the most part Chinese students, many of whom have studied in Japan, and the most ardent of whom are Cantonese. And yet more than forty mid-China reformers were killed, after having been brought before a drumhead court by Viceroy Chang Chih Tung, and this not many moons ago.

It is doubtless true that the younger reformers have many visionary schemes, but they are as a class not to be likened to the student Nihilist of Russia or the Soahi of Japan. There are also some so-called reformers, really revolutionists, like Kang Yu Wei and Chang Shi Chau (recently in this country), who have been exiled from China. But are the real "reformers," who are prepared to give their lives for the political resurrection of heaven's country if necessary, to be turned into the arena to be torn limb from limb, while certain nations stand in the encircling galleries and applaud?

In Japan for twelve years the struggle went on between reformers and conservatives. The former saved themselves from extinction and their country from foreign violence by pressing the campaign of reform, finally with arms. They were not arrayed against the mikado, but against medievalism and its manifestations. "The revolution which culminated in Kyoto in 1868 was a students' movement from beginning to end." The gathering reformers of China (together with the Christians) are the only Chinese who show a genuine patriotism, and are loyal to their emperor and to the enlightened progress for which in general he stood.

There are a few hundreds of them in the open, there are thousands in hiding and there are other thousands in preparation.

What shall be the attitude of our Government toward these reformers? Had Russia, France and Germany, whose policy is to keep China weak, and for obvious reasons, not dominated the situation in 1900, the protocol would have made it impossible for the Manchu and Chinese reactionaries to return to the saddle at Peking. We were afraid to make use of that splendid opportunity, beset, however, by very apparent problems, of loosing the Chinese race from what it must soon free itself by a supreme effort. An effort in which statesmanship is the one essential factor; an effort to which the Christian governments might well lend the commanding influence of their approval; an effort which for years may not result in a *de facto* government; an effort which even if ridiculed, opposed and throttled will finally win the day, as in Japan thirty-five years ago.

Richford, Vt.

The Church Prayer Meeting

Topic, Aug. 23-29. Modern Social Temptations. Luke 14: 15-24; Rom. 13: 7-14.

Business competition. Social rivalries and display. [For prayer meeting editorial see page 263].

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN HANKIN

Aug. 23, Sunday. "I thirst."—John 19: 28-30; Luke 23: 44-49.

Into the secret of that inner agony in which Christ "bore our sins in his body upon the tree," we cannot enter. Its eclipse of the presence of God, its realization of the meaning of man's sin pass by, the body again asserts itself, and he comes back to the companionship of what we know—the parched throat after violent pain and agony of soul, the satisfaction of an ended work, the self-surrender into the hands of fatherly love which is the one happy way of dying. The sacrifice was finished; the relief and release were just in sight. But Christ's work was only begun. Our lives are a part of it.

Aug. 24. Joseph of Arimathea.—John 19: 31-42.

The necessity of love made these timid and secret disciples bold. Our roll of the friends of Jesus is a fragment only, there were many who loved him of whom we know nothing. So long as Joseph refrained from active service his name was not known. Nicodemus also has made progress. The ruler who came by night now brings spices openly. Note how all these circumstances help to confirm the reality of death.

Aug. 25. The Women at the Tomb.—Luke 23: 54-56; 24: 1-12.

Here is light from the resurrection on the words of Jesus. If Christ be not risen, not only is the sacrifice incomplete, but the words he spoke become unintelligible. It is the work of God's spirit to show the meaning for our lives of the earthly life of Christ. "He shall take of mine and shall declare it unto you."

Aug. 26. The Walk to Emmaus.—Luke 24: 13-24.

They were talking of him and he came to them. These two were not of the twelve. Of Cleopas we hear nothing more and the other is anonymous. Christ recognized their interest, their need and their sorrow. It was the initial fulfillment of his promise [Matt. 18: 20]. Note that this promise and fulfillment are social—two friends, and with them Christ. Private communion is provided for, but social communion with our Lord is specifically assured to us.

Aug. 27. Expounding the Word.—Luke 24: 25-35.

The necessity of his death is the theme of his teaching. His sacrifice was no accident, it was the culmination of a purpose and the beginning of a development. Note that suffering in Christ's thought is the necessary antecedent of glory. That is worth remembering in our troubled hours. But far too much of our suffering is because of our own sin and has no relation to glory.

Aug. 28. Appearance to the Disciples.—Luke 24: 36-43.

"Peace!" This was an accustomed greeting. Trace its recorded use in the gospels. It repeats a promise which they must have remembered if they had not been frightened by the strangeness of his coming. Compare John 14: 27; 16: 33. Note that his effort is to convince them of the reality of his body. It still bore the marks of the crucifixion and could be handled.

Aug. 29. The Message to the World.—Luke 24: 44-49.

This is our message, from which we depart at our peril, first a call to repentance and then a promise of remission. It was not by might or power that the work was to be done and this is emphasized by the postponement of its beginning. The gift of the witnessing Spirit must make a distinct epoch. "Beginning at Jerusalem"—the gospel was not to be hidden in a corner, but to send out its challenge to the world.

The Home and Its Outlook

The One Door

"I am the Door that nevermore shall close
 Though time run out his sands, and ocean's
 roar
 In silence sinks where pale oblivion flows—
 I am the Door.

"By me ye shall go in, by me shall store
 Your wealth in heavenly mansions of repose—
 By me not going out forevermore.

"Beyond all sound or silence ocean knows
 Beyond all wrecks that sands of time de-
 plore;
 Beyond the dawn that through death's orient
 glows—
 I am the Door."

—William James.

The Advantages of the Forties

BY A QUADRAGENARIAN

Though many other women before me have been forty, they have, as a rule, maintained a mysterious silence in regard to their experiences. This has led some of us to suppose that there was something positively unpleasant about the age, and in conversation with quadragenarians we have carefully avoided chronological references.

Now that I have discovered for myself how delightful the forties are, I feel almost indignant with my older friends that they did not enlighten me on the subject. They might have saved me many foolish and unnecessary forebodings. For my own part, I intend to make a point of informing all women in the thirties how much they have to anticipate.

The advantages of the forties are such as always pertain to the golden mean. Between the crudeness of youth and the decadence of old age comes the admirable equipoise of middle life, when body, mind and character are at the height of their development.

To begin with the matter of looks. The woman of forty has chiseled on the soft cheeks of her girlhood a few strong lines of character which add the subtle charm of expressiveness to the countenance. Her hair, delicately threaded with silver, has taken on a neutral tint, which gives distinction and softness to the face. The angularities of her figure are now well rounded, and having lost the self-consciousness of earlier years her movements are deliberate and graceful. This is the time for her portrait to be painted. The artist finds her a far more interesting subject than the pink and white prettiness of twenty.

In the choice of dress the fortieth birthday brings a delightful sense of independence of fashion. By this time a woman has discovered her own individuality, the most becoming arrangement of the hair, the colors best suited to the complexion, the draperies best adapted to the figure. If she is wise, she will adhere to these things without regard to the changing vogue. In all probability she will look far better than she ever did in her experimental period. She now commands, too, certain elegancies of toilet which are, or ought to be, debarred to younger women. Laces and jewels

which would be vulgar and ostentatious for a girl, set off well the maturer charms of middle life. One may now take out the family heirlooms and wear whatever is beautiful and becoming.

The woman of forty, on the summit of the hill of life, commands a view of the whole journey. It is a range of vision impossible to those on either slope. We have come to accept alike the intolerance of youth and the forgetfulness of senility. Only the middle-aged possess a sympathetic interest in human life all along the way. This is doubtless the reason why our quadragenarian friends sometimes surprise us with their matrimonial ventures. The chances are equally divided among men ranging from fifteen years younger to thirty years older.

The same principle makes the range of friendships practically unlimited in the forties. My three closest intimates are twenty-five, forty-five and seventy-five respectively, and it is hard to say with which one I feel most at home. To be sure, the relation is somewhat different in the three cases. There is a slight element of condescension in my intercourse with younger women, and on their part a deference to my opinions which is gratifying to my vanity. On the other hand, it is delightful to be regarded as still a young girl by my older friends, to forget for awhile my cares and responsibilities, and sit admiringly at their feet. Thus I am by turns patroness and patronized, and in the meantime exchange reminiscences, confidences and ambitions with my actual contemporaries.

This adaptability to all ages is immensely convenient, to say the least. One need never feel lonely in any surroundings. While the girl of twenty frets when there are no "young people" about, and the elderly lady knits alone in her corner, the woman of forty finds pleasure in the society of both.

A woman in the forties is rich in resources. She has been accumulating memories and experiences steadily for many years, and has not yet begun to lose any. The more she draws upon them the longer she will retain them. The miracle of the widow's cruse is hers to perform if she will. In whatever way her tastes have led her she has become more or less of an expert. She has acquired a quickness of perception and a clearness of judgment which are the source of much helpfulness to others and of continuous enjoyment to herself.

If she has been domestic, she has developed into a skilled housekeeper. If she has lived in the world of society, she is a criterion of its standards. If she has entered a business or professional career, she is by this time well established. If she has cared for literature, music or painting, her mind is now trained to a just discrimination between the good and the bad. In a word, if her life has been reasonably normal and successful she begins at forty to enter into the joy of achievement.

And, of course, the highest achievement is in the domain of character. If her forty years have been in any degree well spent, she has now taken her own measure and formed her ideals. It is

not as if she had "already attained," but she knows more or less definitely what it is she wants to "follow after." She has had some practice in overcoming, and it is (perhaps) not quite so hard as it used to be. Her youthful impulsiveness is toned down; her prejudices softened; wider experience has made her more charitable; disappointments have subdued but not discouraged her; sorrow has chastened but not yet crushed.

In the inner life of the spirit she discovers the secret of perpetual youth. The strange hallucination that she was growing old passes from her. As the problems which made her years a burden find one after another a solution, she grows into a securer confidence in the perfect ordering of things. The burden steadily lightens and she is young again. For if age is, after all, only a relative matter, they are the truly young who realize their relations with the Eternal.

Healing in Nature

Are you sick or sorry, or dejected, or unfortunate, or overwrought? There may be one of two reasons for it: either you are living too far away from your ideal or too far away from your facts. If you are world sick retreat into the chamber of your own heart, be quiet and obedient to your genius, and summon to your aid the great and kindly Master's thought. A little solitude, a little contemplation, a little love is the cure for your malady. But if you are soul-sick from too much stress of the eager, indomitable spirit, then put all thought aside; vegetate, animalize, be ordinary, and thank God there are easy, unambitious things to do. Curl up close to some fact, if it is only a dog, or a wood fire, or the south side of a barn, and forget your immortal soul. Your mortal body is just exactly half of you, and deserves half your care and consideration. Be wise, be indolent, try to live in your body and not merely inhabit it, and don't fuss over the Great Tangle. "Who leans upon Allah, Allah belongs to him."—Bliss Carman, in *Boston Transcript*.

A Botanical Adventure

I found a flower named Bouncing Bet
 This morning in the roadside grass;
 I got my skirts all soppy wet.
 I took it to the Botany class
 And Teacher showed us very plain
 The little pistol that it had,
 Beneath the Maggie flying-glass.

And then we wrote down in our books:
 "The poplar name is Bouncing Bet
 And it is found in wayside nooks,
 Escaped from gardens where it grew;
 But sometimes cultivated yet."
 Dear Bouncing Bet! how spirited
 And fine that was of you!

To run away and to escape
 From stiff old gardens long ago
 And paths made prim by hoe and tape.
 A brave adventure to have planned!
 Oh, I can see you, stooping low,
 Creep slyly underneath the gate,
 Your little pistol in your hand.

—Florence Wilkinson, in *McClure's Magazine*.

For the Children

A Robinson Crusoe Adventure

BY CAROLINE BENEDICT BURRELL

If we had only studied our French in school, this story would not have happened, but Billy said it was a silly language, so we decided not to bother with it. It was easy enough not to learn anything, because this was the way they taught it: the teacher came in every day and said, "Bon jour," and we had to say it back, but after that she just talked on alone and you didn't listen. If she happened to ask you a question once in a while all you had to do was to stammer a bit and then she answered it herself, so it was all nice and easy.

The family said we'd be sorry, because mother and Helen, Billy's big sister, and Mabel, my big sister, and Billy and me were all going to Paris in the summer; but we thought we'd get along somehow.

Sure enough we did get on first-rate at first. We learned where the busses went and could go all by ourselves and back all right; the folks worried at first, but after we'd been to the Eiffel Tower and the Invalids alone they said we could go anywhere. If we ever did have to speak to anybody we always spoke in English and hollered very loud, and then somebody who lived in America or in England always came up and helped us out; so you see we were glad we had not learned French after all.

But after a while we got tired of Paris. We'd been out to Versailles on the coach and up the river in our boats, and once we went to the Louvre by mistake, because we heard it was fine, but when we found out it was pictures we came away.

At last one night the girls said, "Let's go out to Robinson's tomorrow; that'll amuse the boys."

Of course we said right off we didn't want to go, because it didn't sound as if we'd like it, but Mother explained that it was a place named after Robinson Crusoe and you ate your lunch in the top of a tree; that sounded something like, so we concluded we'd go, because Billy and I always did think Robinson Crusoe was about the only historical character worth mentioning anyway, and eating in a tree would be great, especially after the day-junays and tabledehotys and things.

The next day we all went, Mother and Mabel and Helen and Billy and me. We took a train to a little town and walked up a long hill and came to a place where a lot of donkeys were tied up with saddles on them, and beyond these a great big picture of Robinson Crusoe with his goat and fur cap, and gun and all, painted on a board. He looked fine. There were ever so many great big chestnut trees all around, the biggest I ever saw, and little rooms like nests built in the branches, all the way up, with winding staircases between. Crusoe never had anything like it, but then it was rather a good idea, so we didn't say anything about that.

When we began to go up Mother said she thought she liked the lowest room best, and Helen and Mabel said they had to go a little higher because of the view, and Billy and I said at once that there was no use in having lunch in a tree if you didn't

have it in the toppermost place of all; so they groaned, and said they supposed they'd have to, and we went up. It was fun to pull up the dry food in a basket with a rope, as the waiter told us to, but he would not let us pull up the soup or things like that; he climbed with them and puffed every time so we could hear him from the ground up, and that was the way we knew it was time for the next course. It was as good as a bell.

After lunch we wanted to go down and ride the donkeys, but Mother was afraid till she looked down and saw how the donkey men led them up and down by the nose, with little girls sitting just as easy in the saddles. She said we might go if we'd be careful, and not fall, and



keep clean, and come back soon, so we raced down.

Of course the men were stupid and couldn't understand English, but we gave them a lot of francs and just climbed on. We truly did think the men would run along side of us, though of course we didn't mean to let them lead the donkeys, and we truly did mean to come back soon; Helen and Mabel seemed to think afterwards that we had planned something different, but we hadn't at all; things just happened to us. The men gave the donkeys each a slap and off they went, and the men laughed and didn't offer to come.

It was good fun for a while, for we played we were Crusoe and Friday being chased across the island by the savages and we galloped the donkeys as hard as they would go. The road was pretty straight and we knew we could turn around any time and could not get lost if we tried, so we just went on. After a good while Billy said we'd better turn around, and we tried, but those donkeys didn't see it that way, and the more we sawed and pulled at their mouths, the more they stuck their noses between their knees and wouldn't turn a bit. Still, we thought they would pretty soon, but at last the road began to bend around corners, till we were all turned around. Then we got rather sober, because we knew Mother would surely be frightened.

"Let's slide off and walk back, and let

the old donkeys go on," I said at last, because it was getting a little dark; and Billy said, "All right."

He did slide off and only got bumped a little on the ground, but somehow my foot got twisted in the stirrup and my head knocked pretty hard on a stone, and the first thing I knew I was lying in the ditch with the donkeys out of sight, and Billy was—but I promised I would not tell that.

He felt better after I sat up. Some men were in a field not far off and they came running up and jabbered French at us; we talked English back just as loud as we could, but somehow they didn't seem to understand; then we pointed along the road and said the name of the town we came from, but that didn't do any good either, and when they found I couldn't walk, and Billy wasn't going to leave me, they said a lot of things and shrugged their shoulders and went off. It was something like a palaver between Crusoe and Friday and the savages, only they weren't cannibals; Mother said they were heathens, though, afterwards, but that was because she didn't like the way they behaved.

Well, they all waited for us at Robinson's, and when we did not come they got frightened, just as we expected. Then they talked French to the donkey men, and at last they all started out to find us, but they took one of the wrong turns, and that was why we had so long to wait.

Billy and I got terribly hungry. It was a long time since lunch and it makes you hungry having nothing to do, anyway. I wanted Billy to leave me and go and find a house and get something, but he said he couldn't say "beefsteak" or "eggs," or even "bread" in French, so what was the use? Of course that was so, so we just had to starve. It was much worse than Crusoe waiting for the savages, for he had dried goat's flesh, and gulls' eggs and lots of things, besides having a parrot to talk to. All we could do was to listen to the owls hoot and wish we were somewhere else. My ankle was awful. Billy and I made a vow; we said:

Black and blue,
S'help me true
Cross my heart so I will do,

that if we ever got home again we'd learn French, if it killed us. We were going to write it down and sign it with blood, only we didn't have any paper, or even any handkerchiefs—somehow we always do lose our handkerchiefs—so we couldn't, but we said it over hard.

Well, of course they did come finally, and the girls scolded and Mother cried and they made the men ride off and get a cart from somewhere or other and take us to the train. It was pretty late when we got back to Paris, I can tell you, and the next day my ankle was awfully bad, and I had to stay indoors two whole weeks, which was a regular moral lesson. After that we came home and school began. Billy and I didn't tell anybody about our vow, but of course we had to keep it, so we are taking French this year and learning to talk it, in case of any more adventures coming our way.

The Conversation Corner

About the Little Children

THIS Corner—that is, the children's part of it—is for the LITTLE CHILDREN only, no big ones allowed, and no Old Folks, except as they stay on their own side of the line, and with their spectacles and ear-trumpets see what they can hear of what we are saying and doing over on our side!

Little children are worth having, worth watching and worth loving; they know something and they want to know more; they are fresh, and natural, and happy. Yesterday morning in the electric car on a country road, I passed a little house away up on a bank, and although it was raining four or five children were out there playing and waving their hands. Fortunately, just at that moment something happened—the trolley got off the wire, or something—and the car had to stop for two minutes; the children ran down, I happened to have some pictures in my pocket—and didn't we have a jolly time?

When I came home in the afternoon there was one of the brightest, happiest little girls on the seat opposite me in the steam car, a real little Miss Why-why, full of funny ??? and merry laugh. But her "folks" didn't introduce me, and so she got off the train (I think at Melrose) without giving me any chance to make her acquaintance; no doubt she knew some of our Melrose members—perhaps she was one of them herself!

Many little children are already on their vacations, others starting. I saw a fair-haired, plump-cheeked boy on the elevator the other day, and when my friend, the elevatorer (is that the proper word?), introduced me to him, I found that he was an old, young Cornerer, whom I knew very well. He was just off for some country town in New Hampshire; it sounded something like Chester or Manchester or Rochester or Winchester or Chichester—has anything been heard of him in any of the Chesters? When I got off the elevator a boy from Ohio was waiting in the library, a fine little Cornerer, whom I had never seen or heard from before. His mother was a teacher and they had been attending the great Educational Convention, and were going to the beach, I think at Winthrop; he had never seen the ocean before—I hope he will have a jolly time, and write us about it.

Two or three days ago two happy Corner boys from a Boston suburb called at my home; they were on their way to New Hampshire, with a nice horse, a two-seated buggy and—their father and mother. They had lunched beside the road under the trees, and were going to put up in the towns where night overtook them. Will not they have a jolly time? I do not think it was any Chester where they were going, but up into the Wilderness—perhaps it was Holderness, if there is any such town; yes, for I remember letters from boys there on a vacation, one summer—was it not Camp Asquam? Perhaps these boys will write too (two letters).

Dear Mr. Martin: I read in the Corner page about the little girl who had twelve dolls

and twenty-five paper dolls. I have six dolls and about 125 paper dolls. I have so many that I'm not quite sure how many I have. Would you be? [No, but did not the census man count them?] I give one or two away every day to the little girl I play with. Mamma says they are in all the plants and all over the table, and papa says they are in all the chairs. But I say they are having picnics in the plants, and their houses are on the tables and the chairs. When it is warm I play with Ruth over in a lady's yard across the street, then the dolls have their picnics in her rose-bushes.

My brother has been playing knife on a board down stairs. Did you ever do it when



you were a boy? Papa says he did. [A little boy asked to borrow my knife the other day to play "stiek knife," but that was on the ground; is not that the same as "mumble-the-peg?"] I expect to take some of my dolls to Vermont with me this summer. I go there every summer. This is the first time I have written; I like the Corner, and read it every week.

New Bedford, Mass.

JENNETTE S.

Jennette did not give her home address



for a "stifikit;" perhaps she will when she writes from "Vermont." Do you have to pay board for your dolls? A funny little girl where I am stopping now could not come to breakfast this morning until she had her little "Topsy" rigged out in a big brown straw hat, which led some one at the table to spring this "cunnindrum," "How does Topsy differ from the city of New York?" Can you guess it?

But you say that none of these letters belong to the picture children. No, indeed, they are the children I saw down at York Beach. If you were there, and it was not thick, you could see, away to the right, the Isles of Shoals; at the left, Nubble Island Light; and, straight out before you, Boon Island with its fixed white light. How well I remember seeing it about forty years ago, when on a Cape Cod schooner, which had been to Labrador, we got caught inside of it at midnight and took a sudden gale from

the No'theast—what a time we had running before it under a two-reefed fores'l until we made Thatcher's Island, and then scudding under bare poles, past Halfway Rock, into Boston Harbor!

O, those children—the five boys are all brothers, and there is another one not big enough to shoulder a musket and march on the beach. They were nice boys, live, wide-awake, cheery, loving to play cow-boy, and drill with their harmless muskets and have a jolly time on shore or in the surf, but all the while kindly, manly, gentlemanly! They were from Chicago, and as none of you remember back so far there is no harm in my telling you that they are great-grandchildren of Dr. Schauffler, the famous missionary to Turkey.

The other children—well, they are from near Boston, say Dorchester, except little Margaret, and I am sure she is from West Newton. The boy's name is Jack—you might almost know that from his looks—and they were always busy and happy, running, bathing or playing in the sand. Besides these children—[If you have any more York Beach yarns, Mr. Martin, you must spin them next week, for we Old Folks have some rights!—D. F.]

For the Old Folks

"SAW YE MY SAVIOUR?"

This old hymn, inquired for July 25, is furnished by several correspondents, who refer variously to "Zion's Harp," "The Sacred Star," "American Vocalist," "Christian Lyre," "Songs of Canaan," "Sacred Melodies," "Pilgrim Songs," "Village Hymnal," "New Jubilee Harp," and the Plymouth Collection, hymn 392, where it is set to "Bdellium." If none of these books are accessible, send envelope for one of the manuscript copies. The following letter traces it back to old England.

... "Saw ye my Saviour" was a noted revival hymn of my boyhood in England. Here is a copy of it from "Revival Hymns," printed by J. Ainsworth, Manchester, Eng., without date, but at least sixty years ago. This copy was the one used when I went to Sunday school at three years of age. The old weird tune comes back to us, as we heard it sung in Free Trade Hall, Manchester, in the revival meetings of Richard Weaver, the converted collier, thirty-five years ago.

Center Harbor, N. H.

J. T.

Another correspondent copies it

... from an old hymn-book used by an uncle seventy years ago in Barnard, Vt. The title page is so mutilated that I cannot tell date or compiler. The first hymn begins, "The Lord's into his garden come," and the last hymn, No. 104, page 140, begins, "Hark! hear the gentle murmur'ring streams." Perhaps some reader may help me to restore the title page of my uncle's hymn-book.

Oak Park, Ill.

O. C. B.

A lady in Maine copies it from Reuben Peaslee's collection published in Haverhill in 1826; nearly all these are Baptist or Methodist hymn-books, and indicate its use largely in revival or camp meetings of the old time.

Mr. Martin

In and Around New York

Progress on the New Tabernacle

Work on the new Broadway Tabernacle Church has been somewhat retarded by the strikes in the building trades, though the delays have not been so great as on many other new New York buildings. The iron work for the church proper is practically completed and in place, and the frame work for the tower is already some distance above the church roof. The exterior brick and terra cotta work is being placed, and before many weeks it will be possible to judge the appearance of the finished building. The completion of the work, however, cannot be expected for many months, though it may be in such condition that services can be held in one of the auditoriums by fall of next year.

Riverhead's New Pastor

The church at Riverhead, L. I., which has been without a permanent pastor for over a year, has extended a call to Rev. James Rain, now pastor at Cortland, N. Y. It is expected that he will begin work there some time next month. Mr. Rain is a native of Scotland, a graduate of Oberlin, and was ordained in 1899.

The Gospel in Divers Tongues

An open air service with attendance running into the thousands is remarkable, especially so when the auditors are Chinamen, Italians, Jews and others of foreign birth. Such a service has been held several Sunday evenings by the New York Foreigners' Mission, the location being Mott and Pell Streets, in the heart of the Chinese settlement. The work is done under the direction of Miss Helen F. Clark, and the services consist of addresses, texts and hymns in the several languages of the hearers, with stereopticon pictures of Bible scenes. Last Sunday the work was extended by the holding of a similar meeting in Mulberry Park, the breathing spot made out of the notorious Mulberry Bend through the efforts of Mr. Jacob Rills. The Foreigners' Mission is doing a much needed work in the heart of lower New York, and the open air summer night meetings are but one evidence of the numbers who may be reached by the gospel when presented in an attractive, understandable way.

Our Readers' Forum

The Pope and His Prison

Since the pope's loss of temporal power, is his "imprisonment in the Vatican" voluntary as regards himself, or compulsory by the people? M. T. B.

[Voluntary—a pleasing fiction for purposes of martyrdom.—EDITORS.]

Bibliography on Jonathan Edwards

I am requested to prepare a paper on Jonathan Edwards. In preparation, I desire to read the books which deal most thoroughly and wisely with the life of Edwards, and especially with the man in relation to the theology of his time and the days following. May I trouble you to name the books which you would advise me to read in order to secure the truest estimate of Edwards's life and work? A. Y. W.

[Allen's Jonathan Edwards, in the American Religious Leaders series (Houghton, Mifflin & Co.) is the most informing biography. It contains a bibliography which mentions the various editions of Edwards's works, and the most important articles in periodicals. Samuel Hopkins's Memoir is quaintly written by one who knew him. The first of the ten volumes of Dr. S. E. Dwight's edition of Edwards's works is biographical. President Woolsey's historical discourse in the memorial volume of the Stockbridge reunion is critical and comprehensive. The volume of

addresses at the unveiling of the Edwards tablet in Northampton in 1900 is valuable. Dr. George A. Gordon's address on that occasion was printed in *The Congregationalist*, June 21, 1900. The two volumes last mentioned are out of print, but can be found in libraries.]

Perhaps They Were Equal To It

I was quite interested in looking over some of the recent subjects for the Y. P. S. C. E. prayer meetings in the Handbook. These meetings have to depend largely upon young ladies, especially in the summer time, and your subject of Aug. 16 I presume was prepared for the "summer girl." It reads, "How to use tact in dealing with men." Why not have one, "How to walk quickly when stepping on a banana peel and not tumble." Imagine the embarrassment of young ladies eighteen and nineteen years old handling the former subject.

Gloucester, Mass.

J. J. P.

Glad to Hear It

Allen Chesterfield need not go to Colorado to find Y. M. C. A. lodging-rooms for clerks and artisans. In our new Fall River Y. M. C. A. building are twenty-two dormitories pleasantly located and nicely furnished for this purpose, and today they are all taken, with several names on the waiting list.

Fall River, Mass.

ALBION C. COOK.

A Question of Degrees

I see that you give a list of Litt. D.'s, and a list of L. H. D.'s. Can you explain the difference? It reminds me of the clergymen who put after their names "D. D., S. T. D.," and of an editorial by Horace Greeley in which he spoke of certain people as "drinking their Heidelberg and champagne." H. M. W.

[Strictly speaking L. H. D. stands for Doctor of Humanities, though it is popularly deemed synonymous with Litt. D., Doctor of Literature. The first degree might rightly be bestowed on Jacob Rills the reformer, the second on Jacob Rills the author of a naïve autobiography.—EDITORS.]

Will Survivors or Their Descendants Please Disclose Themselves

Can you inform me in your paper about The Boston Tea Party in 1773? I want to ob-

tain a printed list of all the fifty or sixty men disguised as Indians at that time that threw the tea overboard. Please find as many of the names as possible, with the towns from which they came. MIRIAM.

A person's mind has no call to belittle clothes. They are all that stands between us and savages, some think.—Mrs. Tree.

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Made to Order,
\$8 to \$40.



OUR New Fall and Winter Catalogue is now ready. This season shows great changes in styles and fabrics. The lady who wishes to be in fashion will certainly need a new suit or cloak, but our prices this season are so remarkably low, and our improved measurement diagram insures such perfect-fitting garments that she will find the purchase of her Fall and Winter outfit a decided pleasure. We keep no ready-made garments, but make everything to measure. We guarantee to fit you. Any garment that does not give entire satisfaction may be returned promptly and your money will be refunded.

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All letters answered by young women of taste and experience in matters of dress, who will, if you desire, aid you in selecting styles and materials. When you send us an order, they will look after it while it is in the tailor's hands, and will give it the same care and attention that it would have if it were made under your own eyes by your own dressmaker.

The Catalogue and a large assortment of the newest samples will be sent FREE on request. Ask for New Fall Catalogue No. 52. Mention whether you wish samples for Suits or Cloaks, and about the colors you desire, and we will send a full line of exactly what you wish.

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Karo Corn Syrup is a new, delicious table delicacy made from corn, with the food value of the grain retained. On griddle cakes of all makes it adds a relish that will sharpen the poorest appetite. Karo Corn Syrup is not a molasses, but a pure, wholesome, nutritious syrup. Sold in airtight, friction-top tins, which keep its goodness good. 16c, 25c and 50c, at all grocers.

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CORN SYRUP

The Great Spread for Daily Bread.

CORN PRODUCTS CO., New York and Chicago.

The Literature of the Day

Two Great Congregational Preachers

Two great names in Congregational history are those of Horace Bushnell and Edwards A. Park. They are great also in the history of American thought. It is with no common pleasure, therefore, that we receive new treasures from the stores of their unprinted work.

Mrs. Bushnell has edited her selection from the sermons and other writings, which she sends out under the title of *The Spirit in Man*,* with skill and self-restraint, and the result will be a delight to all who know how much Dr. Bushnell had to give his generation. The sermons have all the power of thought and expression which we know in his previously published work and there is no waste material. It is a real addition to our none too large library of American discourses of the first class, nor does it suffer unduly by the occasionally fragmentary form in which its treasures are given.

The Memorial Collection† of Professor Park's sermons includes several of the famous ones. They have the weight of his thought, though those of us who heard them will miss the power of his great presence. The book is introduced by Dr. Albert H. Plumb and each sermon is prefaced by a note of its origin and history. The admirable portraits will be a welcome addition for those who knew him and for those who only know his fame.

America in the Cambridge History

Volume VII. of the great history of modern times planned by the late Lord Acton and edited since his death by A. W. Ward, G. W. Protheroe and Stanley Leathes will be of special interest to Americans because it is entirely devoted to the United States, with the exception of a chapter on the French in America by Miss Mary Bateson.

Down to the Declaration of Independence the book is the work of English writers, after that, of American professors or writers of history or the history of literature. This arrangement hardly allows of that sense of the proportion of characters and events which comes with the direct inheritance of traditions and experience of their results in present life, though Mr. John A. Doyle of Oxford, who has undertaken the bulk of the work, is broad-minded and conspicuously fair and even sympathetic. But it is strange to read a history of New England in which the names of John Robinson, John Eliot, and Thomas Hooker do not appear.

The history of the War of 1812 again is by a British hand, and from a purely British point of view. The rest of our national story is told by such American writers as McMaster, Woodrow Wilson, John G. Nicolay, J. C. Schwab, John B. Moore and Henry C. Emory, and told with skill and force. Much the least sat-

isfactory chapter is Professor Barrett Wendell's concluding one on the American intellect. The subject is too large for the space allotted and its handling shows that cool air of condescension which looks down upon the intellectual achievement of others from such serene heights that distinctions of success and failure largely disappear. It is most interesting in its attempt to trace the genesis of the American character. It is not unsympathetic of Professor Wendell's attitude toward religious thought outside the narrow limits of Boston "Liberalism" that he says, "The varieties of American Methodism, for example, are innumerable; and a debased form of it has even given rise to the remarkable phenomena of Mormonism!"

The editors in working through and with this great variety of writers have yet secured a suitable unity, and the style and content of the book, with the exception noted, are pleasing and well proportioned. The bibliographies and other material for reference and further study are remarkably full and convenient.

RELIGION

Present Day Evangelism, by J. Wilbur Chapman, D. D. pp. 245. Baker & Taylor Co. 60 cents net.

An acute analysis of modern efforts to bring the gospel into contact with the unsaved. The book is a tonic, for it corrects many misapprehensions. The present day evangelism has a wide scope, for it involves not only the winning of the soul but the training. Redemption centers not in justification but in sanctification. Innumerable methods and repeated change of emphasis is no repudiation of past awakenings, but according to Scriptural warrant. The author's keen criticism is veiled by his earnest purpose, so that it presents itself as an appeal to the heart rather than the head.

The Crises of the Christ, by G. Campbell Morgan, D. D. pp. 477. F. H. Revell Co. \$2.00 net.

Exhibits the strength of Dr. Morgan's method of preaching; for it is as detached sermons, with texts missing, that the book must be considered. They are reverent, earnest and full of the spirit of the evangelist. But the book as a book does not fulfill the promise of its title. A large part of its contents relates very remotely, if at all, to distinct crises in the life of Jesus, and some notable crises find no real treatment. The plan of the book is a good one, and there is material in the volume that might find use in such a book; but it would require much working over to give it value as literature.

Side Lights on Immortality, by Levi Gilbert, D. D. pp. 233. F. H. Revell Co. \$1.00 net.

Dr. Gilbert's plan is literary rather than argumentative. He has attempted a book for busy people and drawn widely on others for his material. The result will be helpful to those who like to traverse familiar ground at their leisure in pleasant company, but there will result little advance of thought for serious students of the subject.

As Others Saw Him. Retrospect, A. D., 54. With introduction, etc., by Joseph Jacobs. pp. 230. Funk & Wagnall Co. \$1.25.

An apology for the Jews in their rejection of Jesus which might be called an anti-gospel. The essential Jewishness of Jesus is dwelt on so exclusively that the argument could hardly lead to any agreement. The extra-canonical sayings of Jesus are treated regardless of internal probability. The "great refusal" to be the liberator from the Romans justified the Jewish condemnation. We may welcome a better understanding between Jews and Christians without indorsing the writer's indiscriminate use of the sources.

BIOGRAPHY

Letters to M. G., and H. G., by John Ruskin. pp. 149. Harper & Bros. \$1.25 net.

Letters written to Gladstone's daughters which are a delightful addition to our knowledge of Ruskin. They are tender, capricious, whimsical, arrogant in judgment, religious in spirit, with revelations of the writer's hard fight with ill health and discouragement and characteristic outbursts of eloquence. The book contains other material bearing on the relations of Ruskin and the Gladstone family, but the letters are the main thing.

The Life and Letters of Charles Butler, by Prof. Francis Hovey Stoddard. pp. 357. Chas. Scribner's Sons. \$3.00 net.

The life of Charles Butler almost covered the nineteenth century, and he had no small part in the development of America during that period. Of New England stock, his early activities were among the descendants of the Dutch of the upper Hudson valley. He had part in the early life of western New York, bought land in Chicago in its infancy, negotiated the settlement of the state debts of Michigan and Indiana. He was the clerk of Martin Van Buren and the business adviser of Thomas Carlyle. He helped found New York University and Union Theological Seminary. A lawyer and organizer of great business enterprises, he was also a consistent and witnessing Christian. Such a life is worth following, and Professor Stoddard has told it for us in an interesting way, with many glimpses of ended customs and notable people. There are good portraits, but the book sadly needs an index.

George H. Hepworth, Preacher, Journalist, a friend of the People, by Susan Hayes Ward. pp. 294. E. P. Dutton & Co. \$2.00 net.

An interesting account of a life full of dramatic incidents, as well as an important contribution to religious biography. Though the personal element is prominent throughout, we are never long without being recalled to the controversies through which Dr. Hepworth passed on his course of development as preacher, editor, traveler and soldier. Few letters are included, but passages from addresses are often very confidential, and where pages of description fail, these bring us into the close touch essential to a knowledge of the man.

Love Letters of Margaret Fuller, with introduction by Julia Ward Howe. pp. 228. D. Appleton & Co. \$1.35 net.

It is gratifying to remember that the man to whom these letters were written was rather emphatically dismissed by Margaret Fuller when she had at last taken his measure—as her journal shows. A little calculation seems to prove that he must now be over ninety and is presumably in his second childhood. That he thought it right to preserve these letters, too ardent for friendship, when the friendship was broken, and dare to publish them, can only be accounted for on some theory of original selfishness and final decline. Margaret Fuller was a personality in her day but has left only a name and a little residuum of writing which makes modern folks wonder on what foundation her reputation was built. These letters do not show her at her best. They reveal a heart hungry for love and trying to satisfy itself with the husks this friend had to offer. Some glimpses of life in New York in the reign of Horace Greeley are of value to the historian of American life.

The Life of Pope Leo XIII., by Rt. Rev. Bernard O'Reilly, D. D., L. D., & Litt. pp. 744. J. C. Winston Co., Chicago. \$2.50.

Dr. O'Reilly, we are told, wrote this book in six different languages. It is conformed to a memoir provided from the Vatican. The facts are here, and they are interesting and significant, but they are so covered over with fulsome verbiage and so colored by partisanship that the average reader will turn away in disgust and get his information from some more direct and less enraptured quarter. There are some interesting portraits and a number of views of the Vatican and St. Peter's of a conventional sort. In a word, the book is only for devout and indiscriminating Roman Catholic readers.

* *The Spirit in Man*, by Horace Bushnell. pp. 473. Chas. Scribner's Sons. \$1.25 net.

† *Memorial Collection of Sermons*, by Edwards A. Park, D. D. pp. 320. Pilgrim Press. \$1.50 net.

‡ *The United States, Vol. VII. of the Cambridge Modern History*, planned by the late Lord Acton, & L. D., edited by A. W. Ward, Litt. D., G. W. Protheroe. Litt. D. Stanley Leathes, pp. 557.

FICTION

The Tu-Tao's Tower, by Louise Betts Edwards. pp. 418. Henry Coates & Co., Philadelphia.

The heroine of this adventurous story harks back to a long ago ancestral love of wild and primitive life. She is able to gratify her taste in company with her husband on the borders of Tibet and, after his death, in an expedition to carry out his plans of study. As follows we have the amiable Eastern Massachusetts Unitarian maid and the Chicoo American daughter of the missions. The book takes us into wild lands and has a primitive vigor which is quite out of the line of modern fiction. It raises problems of love and experience which will greatly interest its readers, and is pleasantly unconventional in its scenery and plot.

The Barleyville Sewin' Circle discusses "Syance What Ain't Syance," by Anna Adams Tingle. pp. 168.

This is a story which contains many laughs as well as plenty of sound sense and neat exposures of the essential absurdity of the claims of "Christian Science" philosophy. Mrs. Tingle wisely brings the matter to the test of surgical cases. She has drawn the members of her sewing circle with much skill. They are real and lovable characters. But there is a trace of burlesque in the book and we have our doubts about the dialect—though subject to correction.

Prudence Pratt, by Mrs. Doré Lyon. pp. 293. Geo. V. Blackburne Co., New York.

A vivacious tale woven out of impressions which the author confidentially informs us she "jotted down in railroad cars, ferry-boats and hotel piazzas." Being concerned with people who regard ten thousand dollars a year as poverty, and having a commonplace love story as its main thread, it will appeal to the general public with some force. But it is surface work and not very remarkable at that.

MISCELLANEOUS

A History of American Literature, by Wm. F. Trent. pp. 608. D. Appleton & Co. \$1.40 net.

Professor Trent traverses well-trodden ground in his contribution to the Literatures of the World series dealing with the writers of the United States. He has made quite the most

readable and interesting short treatise on the subject which we have seen. He does not suffer from patriotic admirations, and no one need look to him for an overestimate of some favorite writer. He reserves his best admiration for Poe, to whom he gives perhaps a rather disproportionate amount of space, though he quite justifies his enthusiasm on grounds of form and power. Without accepting all the judgments of the book as final or conclusive, we have found them well worthy of respect and consideration.

The Rhyming Dictionary of the English Language, by J. Walker. pp. 720. E. F. Dutton & Co. \$1.50 net.

A revised and enlarged edition of a work which has been the resort of poets for a century and a quarter. It was indeed only twenty years behind Dr. Johnston's famous dictionary. The words are briefly defined, so that inquirers may gather substance as well as sound from its pages.

Following the Deer, by William J. Long. pp. 193. Ginn & Co.

A reprint of the last third of the author's *Secrets of the Woods* with some twenty-five pages of new matter. This with five score rather tame vignettes and eight full page wash drawings by Mr. Charles Copeland makes a pleasing if somewhat tenuous volume.

Jolliffe, by Maxwell Sommerville. pp. 214. Drexel Biddle, Philadelphia.

The author and illustrator tells in an intimate but rather rambling way of places he has lived in and people he has met, mostly in the South-east of France. Priests, scholars and gypsies wander through the pages of the book and there is much philosophizing in regard to the nature and rights of faith. The reproduced water colors are good.

Quo Vaditis, by Bouck White. pp. 203. Civic Press. \$1.00.

A book cast in the prophetic mold. It is an arraignment of the haste to be rich and self-indulgent vanity of American life and the proclamation of the urgency of higher things. The style is the style of the Hebrew wisdom literature and the writer often says a true thing strikingly, but we fear most readers will find the book affected and occasionally stilted rather than forcible.

Closet and Altar

BACKSLIDING

I will heal their backslidings, I will love them freely.

It has always appeared to those who have come nearest to Christ that in discovering man to himself, in awakening within him the consciousness of a need of a Redeemer, he at the same moment declares his own obligation to supply the answer to that need in the bearing of sin. —R. J. Campbell.

You have seen a ship out on the bay, swinging with the tide and seeming as if it would follow it; and yet it cannot, for down beneath the water it is anchored. So many a soul sways toward heaven, but it cannot ascend thither, because it is anchored to some secret sin. —Henry Ward Beecher.

O Jesus, gone so far apart

Only my heart can follow Thee,
That look which pierced St. Peter's heart
Turn now on me.

Thou who dost search me through and through,
And mark the crooked ways I went,
Look on me, Lord, and make me too
Thy penitent.

—C. Rossetti.

Another vision that the soul needs, that it may not be mired hopelessly in the slough of despond, is a glimpse of immortality. Men are so pressed about by the things of this world, the burden of this life so takes up their attention, that they lose sight of the endless life beyond. They come to be men who live without the sky of eternity, and you can make no great appeal to any man who has no vision of the world beyond this. —Louis Albert Banks.

When my feet stumble,
To Thee I'll cry,
Crown of the humble,
Cross of the high;
When my feet wander,
Over me bend
Truer and fonder,
Saviour and Friend.

—J. S. B. Monsell.

The judgment of Jesus is simply showing a man what he is in the light of what he ought to be. . . . The outer darkness is the shadow love casts when one refuses to let it shine through him. —William De Witt Hyde.

Most merciful and long-suffering Heavenly Father, who hast pardoned the sins of Thy people and healed their backslidings, have pity upon us and keep us near to Thee in faith and singleness of heart, lest we forget Thy law and grieve Thy loving Spirit. When we have fallen into sin and the fruits of our transgression are bitter to our taste, give us true repentance and help us to turn again to Thee with sorrow of heart and full assurance of Thy love. Keep us from small neglects which make our hearts cold toward Thee. Purify our thoughts that no desire of evil may draw us from the joyful obedience we owe Thee. So fill us with longing for Thy holiness and the perfect likeness of our Lord Jesus Christ, that we may delight in pressing forward in the way. For his sake we ask. Amen

Bits from New Books

Easily Influenced

We got to git Miss Hazy out of this here hole. It ain't no use consultin' her; I allays have said talkin' to Miss Hazy was like pullin' out bastin'-threads; you jes take out what you put in. —From *Rice's Lovey Mary* (Century).

No Danger of Masculinity

In the acquisition of four languages, elliptic functions, and her other accomplishments, however, Miss Gaunt had not lost the feminine point of view; for all her teachers had been of her own sex, and however good a point of view of history or literature or discipline a woman's may be, it is not the same as that of a man. —From *Hardy's His Daughter First* (Houghton, Mifflin).

Two by Two

Mrs. Conyers did not take much to heart the teachings of her Bible; but it had at least defined for her one point of view: all creatures worth saving had been saved in pairs. —From *Allen's Mettle of the Pasture* (Macmillan).

Southern Moonlight

The still air, heavy with the languor of the season, was laden also with the scent of the rich, damp earth, and with the ravishing perfume of a night-blooming jasmine. Long wisps of Spanish moss, hanging motionless

from the great branches of the white oaks, formed a sort of curtain on all four sides of the little square. A dogwood, one superb mass of white, loomed out of the semi-darkness on the side next the quarters. It was a night for tremulous lovers to grow bold in. —From *Brown's Gentleman of the South* (Macmillan).

The Deluded Sultan

It is said that Shanghai, China, is the dirtiest city in the world, that Peking is ten times as dirty as Shanghai, and that Canton is ten times as dirty as Peking; but Constantinople is as dirty as all the rest of them put together, and the pavements are simply horrible. Yet the sultan, who has never ridden about his capital, is laboring under the delusion that it is well paved and sweet and clean. Several years ago he took a notion to go by carriage instead of by boat to Seraglio Point upon his annual pilgrimage to worship before the holy mantle of the Prophet Mohammed, and the officers of the municipal government covered the pavements of the streets through which he was to pass with fine sand two or three inches deep. This not only concealed the filth, but made a smooth and comfortable track for his carriage. The sultan was delighted, and gave instructions to fix all the streets in Constantinople in the same manner, allotting a large sum of money to pay the expenses. The officials took the money and put it in their pockets, and nothing was done to the streets. —From *Curtis's The Turk and His Lost Provinces* (Revell).

The Conquest of Evil*

By Rev. A. E. Dunning

A conflict is going on in a New England church between two parties. Each accuses the other of injustice. Each is watching for an opportunity to gain an advantage over the other. The majority, when asked to be generous, declares that its duty is to maintain right principles by using its power to defeat and humiliate the minority, which also is determined to stand for its principles.

Such conflicts are constantly going on between individuals and between divided communities. The Bible has preserved for us accounts of such struggles and of the spirit and action which God approved. How can we interpret it as a guide to our lives? The story of one of these conflicts is that of David and Saul. The successive steps of the story are:

1. *A pursuing enemy* [vs. 1-5]. Saul was wrong in every way. He misjudged and misrepresented David. He neglected the affairs of his kingdom and exposed his people to Philistine raids, while he turned the army which had been organized to protect his people to hunt down and kill their greatest hero. David and his little company were hiding in a wilderness of southern Judah. The people, perhaps afraid that David would levy on them for the support of his followers, perhaps fearing that Saul would punish them if he discovered that David had been harbored by them, betrayed his hiding place to Saul. Perhaps they had betrayed him before [1 Sam. 23: 19-29]. Saul quickly came after him with 3,000 men. David discovered him encamped and with one brave comrade, his nephew Abishai, stole on him asleep at night, while his guards were neglecting their duty.

2. *A friend's counsel* [vs. 6-8]. Abishai saw the opportunity to end David's exile, to punish his enemy and to restore strength and peace to the kingdom. It seemed to him providential. "God hath delivered thine enemy into thine hand." If David had compunctions about slaying the king, his father-in-law, Abishai was ready to relieve him of all responsibility. "Let me smite him to the earth at one stroke," he said. He felt that he would do a righteous deed. He would have been justified by the moral standard of that time.

3. *A conquest of self* [vs. 9-12]. The reasons for using the opportunity were strong. Let Abishai strike one blow and David's exile would be ended. He could go back to home and friends. He could lead the Israelites to victory. He had been anointed king and he would only be claiming his own.

But there were reasons on the other side. Saul also had been anointed. David could have killed his enemy, but the deed would stand against him. He would come to the throne with blood-stained hands. Saul's friends would survive, and the time might come when they would have him at disadvantage and would remember his example. It was true that Saul deserved to die, but David preferred to leave the execution of his sentence to a higher power. "Jehovah shall smite him, or his day shall

come to die, or he shall go down into battle and perish." David would not smite his sleeping foe.

4. *A conquest of an enemy* [vs. 13-25]. With Saul's spear and water jar David and his nephew crept out of the camp without disturbing any one. They went across the ravine to the opposite hillside. There in safety David called to the captain of Saul's guard and held up before them in the dawning light the spear and the jar. He taunted them with their unfaithfulness to their king. "You are worthy to die, because ye have not kept watch over your lord." Saul recognized the voice of the man he was pursuing and saw from what peril he had been delivered through David's magnanimity. David had a greater advantage over Saul than he had when he stood over him asleep. He might have killed him, but now he stood before him alive and showed himself superior to the unreasonable hatred of his enemy. Saul frankly confessed himself in the wrong and even worse than wrong. "I have played the fool, and have erred exceedingly," he said. As frankly he owned that David was in the right, and was the manlier man: "Blessed be thou, my son David; thou shalt both do mightily and thou shalt prevail." David was generous in his victory, but he affirmed the principle for which he stood and suffered. "Jehovah will render to every man his righteousness and his faithfulness," he said.

If Saul had been of a nobler type, David might have returned with him. But he knew his man too well for that. He said in his heart, "I shall now perish one day by the hand of Saul." He had known him as well when he stood beside him sleeping within his wagons. His victory was the greater because he understood the jealous, petulant, unreasonable, treacherous king. He had made himself that night more fit for the kingdom for which he was willing to wait.

There is no need to describe here the varied situations in which men stand toward their opponents as David stood toward Saul. Those who are capable of understanding David's heroism will appreciate his victory. Those who are not capable will not be persuaded that he did not throw away his chance. Yet Christianity has conquered when it was outwardly weak by meeting its foes in David's spirit. In it is the secret of power. No words of the Son of Man are more difficult to obey than these: "Love your enemies, and do them good and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for he is kind toward the unthankful and evil." The greatest leader of men after Christ said of himself, "Being reviled, we bless; being persecuted, we endure; being defamed, we entreat." To those who feel themselves unjustly treated it seems an unsympathetic counsel to say to them when they have their foe in their power, "If thine enemy hunger, feed him; if he thirst, give him drink." Yet the watchword of those who would be great in the kingdom of God still is, "Be not overcome of evil, but overcome evil with good."

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 30—Sept. 5. Our Duty to the Stranger. Deut. 7: 7, 8; 2 Chron. 6: 32, 33. (Home Missions).

Where is he? Truly "In the midst of us." Through Castle Garden and the Golden Gate, to say nothing of other ports, he has been coming in increasing numbers year by year, until we shall this year register the largest number of immigrants ever received. Twenty-five years ago our Congregational Home Missionary Society had scarcely a single foreign speaking missionary in its employ; today 236 men and women bearing its commission preach the gospel every Sunday in thirteen different towns. The census figures of 1900 show that for every five and one-third persons of native parentage, we have nearly four white persons of foreign parentage, and in several large cities the proportion of persons of foreign extraction amounts to eighty per cent. and over. This "stranger" used to be ordinarily an Irishman or German or Frenchman, but today he is more likely to be a Bohemian, Pole, Finn, Italian or Armenian.

What is he? Sometimes, but rarely, industrious, thrifty, temperate, intelligent, God-fearing; often today a blend of ignorance, superstition, antipathy to law and order and of impurity of heart and life; many sore because of oppressions in other lands, traditionally hostile to anything in the nature of a government. Some come cherishing a hatred of old enmities. If left to themselves, they will develop into the foes of society and assassins of public men. The anarchist Czolgosz represents this class at its worst.

What may he become? As just now noted, a drag upon our institutions and a menace to the republic. On the other hand, he may be transformed, though he comes to us illiterate and immoral, into an honest productive citizen and a noble and useful Christian. We owe too much to men of foreign extraction to lump them all in a body and point at them the finger of scorn. Some of our ablest Congregational ministers today come from homes where they listened in childhood to other tongues than English. Foreigners have added to the wealth of the nation, have fought for the flag, have grappled with problems of Church and State, have broadened and bettered the American type of citizenship.

What is being done? Standard forces like our public schools are producing wonderful transformations. A prominent Congregational pastor from the West told me the other day that one of the most encouraging things he had seen during his eastern trip was a public school and its various activities in the heart of the Italian quarter on the East Side. But no public school can do all that is needed for the stranger. He must be provided with spiritual leaders of his own race; must be presented with the Christian gospel in language which he can understand; his children must be gathered into Sunday schools and wholesome literature must be provided for him. Such institutions as the German College at Wilton, Iowa; Dr. Schauffler's Missionary Training School in Cleveland; the Slavic department at Oberlin Seminary, the Dano-Norwegian and Swedish departments at Chicago Seminary and the French American College at Springfield are all contributing toward the solution of the problem.

Authorities: *Leavening the Nation*, by J. B. Clark. Chapter on the Immigrant Problem. *Foreign Elements in American Civilization*, by Rev. H. A. Schauffler, to be obtained from the C. H. M. S.; *Our Duty to the Stranger*, by Don M. Shelton, C. H. M. S.; *The Christian Method of Uprooting Anarchy*, by Dr. H. A. Schauffler; *The Congregationalist*, Oct. 3, 1901, (10 cents).

* International Sunday School Lesson for Aug. 30. David spares Saul. Text, 1 Sam. 26: 1-25.

Maine

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Thomaston; E. R. Smith, Farmington; H. W. Kimball, Skowhegan

**Like Pastor,
Like People**

How can we increase the benevolent contributions of our churches? By a greater interest in missions among our pastors. The pastor's interest measures that of his people. A leading church in Maine under its former minister contributed about \$500 to our benevolent societies, giving to each of the seven causes listed in the Year-Book. Under its present pastor, the first year, it gave nothing, and the second, contributed to one society only. Meanwhile, the church has flourished and increased in membership. The church in Belfast, by reason of determined effort on the part of its pastor, has made for itself a record of which it may well be proud. Another church, for example, whose minister gave missions a prominent place in its work and by addresses and illustrated lectures made his people intelligent in regard to missionary effort, during five years increased every offering for missions over that of the year before. The church in Farmington is another illustration of what can be done when the pastor is interested and interests his people.

The State Conference

The local committee at Farmington will shortly issue to pastors a souvenir program of the state conference to be held there Sept. 22-24. The state press has already been supplied with information as to speakers and subjects. It is hoped that our churches will be unusually alert in respect to this annual meeting. An intelligent, prayerful sympathy on the part of the many who cannot attend will sensibly affect its spirit.

Pastors have a large responsibility for presenting the claims of our annual gathering upon the prayer and thought of our people, and to awaken anticipation.

Why should we not send more and better lay delegates than ever before? Let us urge our busiest and best men to attend!

New comers have said of Maine Congregationalism: "Bangor lives to herself; Portland to herself; Lewiston and Auburn and other centres, each to itself." Dr. Beach's

address on Co-operation Among Congregational Churches, will doubtless have a message suited to such a condition. Discussions of the Forward Movement will follow this. President Woolley's theme will be The Educated Woman and the Work of the Church. The discussion of Our Ministry to Young Men will call out several speakers not hitherto heard in the State Conference. The early morning prayer meeting will be a feature.

An excursion to Rangley Lake, with side trip to the Dead River Valley, is offered at a very low rate to those who can stay a day longer among the hills of Franklin County.

E. R. S.

A New State Paper

The executive committee of the Maine Missionary Society has empowered its secretary, Rev. Charles Harbutt, to issue a quarterly bulletin of its work. It is called *The Maine Missionary*. The initial issue has four pages packed with recent missionary happenings. All other matter is rigorously excluded.

If the claims of this fresh and timely reporter are pushed by our pastors, as they ought to be, our churches cannot help becoming more intelligent and earnest in this great work. Here is an enterprising step in the right direction. We are just beginning to see that frontier conditions obtain in Maine, and that frontier energy and progress are possible. Never have so many missionary churches been organized as in the past year; and never were so many mission fields erecting meeting houses. Seven churches organized and eleven houses of worship building or projected is a condition to awaken enthusiasm.

S.

The Gathering of the Clans

The principal feature of Maine's Old Home Week this year is the number of family reunions scheduled. Noteworthy town centennial observances have been or are to be in Raymond, Albany, Surry and Wilton. Belfast kept her year of jubilee; and ancient Wells, on Aug. 26, will commemorate 250 years of

corporate existence. Several old-time country academies have centenary exercises.

Regimental reunions are also numerous and nowhere more than in Maine are memories of the Civil War and its heroes cherished, in these midsummer gatherings. The Western Maine Festival Chorus under the leadership of Prof. W. E. Chapman gathers for two days at Old Orchard.

As usual, Portland, in her representative capacity as the gateway and metropolis, held the chief celebration. Rev. M. J. Savage of New York, Hon. M. E. Ingalls of Cincinnati, and others spoke.

Thus, although the third Old Home Week in Maine was not as lavishly heralded as at its institution, it is clear that the Old Home Week habit is becoming fixed. Each year will witness an increasing disposition to recall "the former days" in company with former associates in old-time haunts.

S.

Bowdoin's New Library Building

Probably no event of the recent Commencement season means more for any one college than the dedication of Hubbard Hall as the new home for the library does for Bowdoin. A full description with illustrations will be found in the June *Library Journal*. The building embodies all the modern features of such structures and is as complete as wisdom, experience and money can make it. The result is a magnificent cruciform edifice with a facade 176 feet long and a battlemented tower thirty feet square and 100 feet high, as its chief feature. The materials are Harvard brick, granite and Indiana limestone. Everything is fireproof and at least twenty fine rooms are found besides the storied stackrooms and the basements.

The cost, nearly \$300,000, is borne by General and Mrs. Thomas H. Hubbard of New York. This crowns the devotion of this generous alumnus to his alma mater, but not the completion of his good work, as even now a beautiful grand stand is being finished upon the Whittier Athletic Field, at a cost of about \$30,000, as another gift to the college.

The erection of the library building may also be said to crown the labors of the devoted librarian, Dr. George T. Little, who has given the last twenty years to untiring labor for developing this part of the college equipment. The college boards showed their appreciation of this fact by voting Dr. Little a year's leave of absence for rest and travel.

E. M. G.

Aroostook County

Rev. O. P. Fogelin decided to stay at New Sweden after it was feared he would be lost to Aroostook Conference. After special meetings last winter, interest in the work of the church revived and several conversions were reported. Mr. Fogelin preaches three times each Sunday, has two Sunday schools and two or three prayer meetings each week.

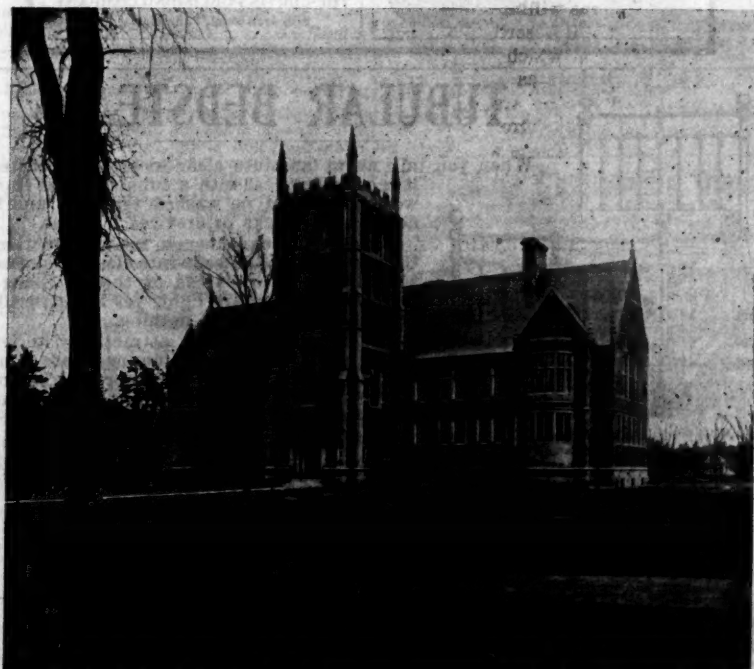
Repairs to cost \$1,000 have been begun on the church at Presque Isle. The pastor, Rev. Dorrall Lee, has been suffering considerably from impaired health, but hopes that an extra vacation will set him right again.

Ashland rejoices in the coming of a pastor strong in body and spirit and rich in experience, Rev. Charles H. McElhiney, who has completed a four years' pastorate at Princeton, Mo. There is no better opportunity for a man to make wisdom and work count, and good things are expected of this church.

The new building at Portage Lake is well along toward completion. It will be as handsomely situated as any in the county.

The church at Sherman Mills re-dedicated its building at the close of the County Conference. Nearly \$4,000 have been expended on church and parsonage during the last four years. The former has been thoroughly overhauled, has been put on a brick foundation, has a fine large basement and a new tower. Rev. Charles Harbutt preached the re-dedication sermon. Here Rev. Frederic Parker enjoys the distinction, almost unique, of being pastor of the church in which both he and his wife were brought up, and of preaching to his wife's relatives

Continued on page 273.



Hubbard Hall, the Library of Bowdoin College

Biographical

MRS. WHEELER—THE SINGING MISSIONARY

After about twenty-four years of service as a worker in various fields of the American Missionary Association, Kate Lord, wife of Rev. W. E. Wheeler, principal of the Pleasant Hill (Tennessee) Academy, died at Howard Springs, Tenn., July 28, aged fifty-one years. She was born in Williamsfield, O., and early in girlhood she announced her purpose to be a "singing missionary." Her life justified the title. She graduated from Olivet College and supplemented her training by a course at the Oberlin Conservatory of Music. She served in A. M. A. commission in Athens, Mobile and Talladega in Alabama, in Williamsburg, Ky., and for eleven years at the academy in Pleasant Hill, Tenn.

She was married in 1879 to Rev. Warren E. Wheeler and their united and untiring service was given to religious-educational work. For two years past her health has been failing, but it did not prevent continuous service until November, 1902. She was buried at Pleasant Hill, the scene of her last long service. Thousands have felt the helpful influence of the "singing missionary," and friends, patrons and students join to call her memory blessed.

REV. T. EATON CLAPP, D. D.

Dr. Clapp, who died in Syracuse, N. Y., Aug. 12, at the age of fifty-nine years, was born in Bellfonte, Pa. At the outbreak of the Civil War while still a student, he entered the army, serving in the cavalry at two different periods. After the war was over he completed his university course and graduated from Bucknell in 1865, and from Crozier Seminary a little later. After serving several Baptist churches he was called to the Congregational church in Portland, Ore., which he served for eight years. He went thence to Manchester, N. H., where he remained for five and one-half years. He was prominent in the councils of our denomination, a member of the advisory council of the World's Parliament of Religions in Chicago, a delegate to the Congregational International Council in London, 1891, and preacher before the American Board in 1894. About three years ago he entered into the work of the Anti-Saloon Leagues and at the time of his death was superintendent of the work of the society in Syracuse, N. Y.

REV. CHARLES E. HAVENS

The news of the death of Mr. Havens in Colorado Springs, Col., whither he had gone in search of health, at the age of fifty-three, will bring sorrow to a large circle. A graduate of Hamilton College and Union Seminary, 1881, he was ordained in the Presbyterian denomination and held his first pastorate over the church of that faith in Green Island, N. Y. In 1885 he accepted the call of the Congregational church in West Lebanon, N. H., where he remained for eight years. The next eight years were spent as pastor of the church at Newton Highlands, from whence he went to Littleton, Mass., resigning this his last charge because of steadily failing health. He was a genial, devoted, high-minded man, who endeared himself to those with whom he came in contact.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

REV. LEROY S. BEAN

The pastor of the church at Saco, Me., died at Parsonsfield, Me., July 19, greatly lamented by the devoted people of his charge. Mr. Bean's earlier ministry was with the Free Baptists, but in 1894 he was installed pastor of the West Church, Portland, continuing there until serious illness compelled him to give up the work in 1899. In 1901 he was installed as pastor of the Saco church. Mr. Bean was a decided acquisition to the Congregational ranks in Maine.

His ministry in Portland soon resulted in a new courage—and growth in a church that had been in a depressed state—and the ability of its minister was quickly recognized by his associates in the city. Before the beginning of this pastorate, and later, Mr. Bean was a most popular speaker on the platform and at Christian Endeavor gatherings. His wit was keen and sparkling, his spirit wholesome, his human sympathy always strong.

For Loss of Appetite

Take Horsford's Acid Phosphate

Excels in treatment of women and children, for debility and loss of appetite. Supplies the needed nerve food and strengthening tonic.

By nature he was a student. His mind was remarkably clear; his literary taste was apparent in all his work. Always a sufferer from a chronic trouble, which was at last the immediate occasion of his death, Mr. Bean was cheerful and optimistic, and would preach an impressive sermon when scarcely able to stand in the pulpit. The love of his parishioners was clearly manifested when by a unanimous vote they declined to accept his resignation, and persuaded him to try the benefit of a prolonged vacation. At his funeral, conducted by Rev. George W. Keysohn of South Manchester, Ct., and Rev. E. T. Hack of Portland, the presence of a large delegation from the West Church of Portland testified to the affection which they felt for him. And the well-filled church showed the regard which he had won in Saco as a public-spirited citizen and minister. This feeling was beautifully expressed in a memorial read by Hon. James O. Brasbury of Saco and a member of the Unitarian church of that city.

In the death of Mr. Bean—at the early age of forty-three—not only Saco, but the State of Maine has lost an able minister of the Word—a man whose life illustrated his faith, and whose spirit grew more sweet to the end. He leaves a widow; and his body rests in the beautiful cemetery of the city where he closed his labors.

M. A. B.

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

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Pictures of the boys—letters telling how they built up a paying business outside of school hours—interesting stories of real business tact.

Some of these boys are making \$10 to \$15 a week. You can do the same. NO MONEY REQUIRED TO START. We will furnish ten copies the first week free of charge, to be sold at five cents a copy. You can then send us the wholesale price for as many as you find you can sell the next week. IF YOU WILL TRY IT, WE WILL SEND THE COPIES AND EVERYTHING NECESSARY.

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Maine

(Continued from page 271.)

and his own, also to his former pastor, Rev. Isaac C. Bumpus, now pastor emeritus. Contrary to what might be expected Mr. Parker enjoys to an unusual degree the respect and esteem of his people, and seems to lose nothing in dignity by being often saluted by half his given name instead of being addressed as "elder" like most of the Aroostook ministers.

J. P.

Ministers at Southwest Harbor

The morning congregation at Southwest Harbor, Mt. Desert, Aug. 9, contained nine Congregational ministers, viz., Dr. Bradford of New Jersey, Prof. Asor Ryder, Dr. Archibald and Rev. W. H. Campbell of Massachusetts, Rev. F. J. Goodwin of Rhode Island, Rev. Messrs. W. H. Teel and W. W. Ranney of Connecticut, and the pastor, Rev. D. A. Walker.

Rev. F. J. Goodwin of Pawtucket, R. I., and Rev. D. A. Walker of Southwest Harbor exchanged pulpits and work during July, the former thus coming a month earlier to his summer home.

C.

Centennial at East Hardwick, Vt.

It was observed July 29, with papers and addresses by members of the church, an historical address and sermon and the centennial sermon. This has been one of the strong country churches in northern Vermont, distinguished by the sterling character of its membership. The chief factor in the prosperity was the quality of the lay forces. For several years one was a corporate member of the American Board, attending regularly the anniversaries and contributing yearly to the treasury. The contributions of the church in some years exceeded \$1,000 for this cause alone.

The longest pastorate was that of Rev. Joseph Torrey, now of Shirley, Mass., 1860-75. He was present with his wife, who more than twoscore years ago came here as a bride and shared the experiences of her husband's first pastorate. Fittingly the evening was given to his centennial sermon. Parts of the historical address by Hon. J. H. George, a member of the church, have been already printed. Dr. J. Edward Wright of Montpelier, a grandson of Rev. Chester Wright, a former pastor, took part in the services.

One of the most fruitful pastorates was that of Rev. G. P. Byington, now of Westport, Mass., whose absence in Europe prevented attendance. From 1890 to 1900 he received 156 members, 82 of whom came at one communion service, following a revival season in 1895. The present pastor, Rev. J. P. Marvin, was instrumental in renovating the interior of the church building a year ago, and the entire plant of church, Jewett Memorial Chapel and parsonage is now in excellent condition. With a membership of nearly 200 the church enters its second century with bright prospects.

C. H. M.

THE PROOF OF THE PUDDING

is in the eating. The Vernal Remedy Co., Buffalo, N. Y., manufacturers of Vernal Saw Palmetto Berry Wine, claim that that medicine will quickly relieve and permanently cure the most stubborn case of Constipation, Indigestion, Dyspepsia, Sluggish Liver, Inflammation of the Bladder or Enlargement of the Prostate Gland. It relieves and cures these diseases because it acts directly upon the mucous membranes which line the cavities throughout the body, and thereby removes the cause of disease and soothes and heals the affected parts.

The claims made in behalf of this medicine are absolutely true, as thousands of people who have been cured by its use can testify. In order to prove them to you, who are reading these lines in *The Congregationalist* a sample bottle of Vernal Saw Palmetto Berry Wine will be sent to you absolutely free and postpaid, if you will send your name and address to the Vernal Remedy Co., 122 Seneca Building, Buffalo, N. Y. A postal card will do the business.

Don't let the fact that other medicines have failed to cure you discourage you and keep you from writing. Vernal Saw Palmetto Berry Wine has cured a large number of people who had previously given up all hope of being cured.

A free booklet, containing valuable suggestions for health, will be sent with each free trial bottle.

This remedy is for sale by all leading druggists.

ARMSTRONG & MCKELVY
Pittsburgh.
REYMER-SAYMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANZOR
Cincinnati.
ECKSTEIN
New York.
ATLANTIC
BRADLEY
BROOKLYN
JEWETT
ULSTER
UNION
SOUTHERN
SHIPMAN
COLLIER
MISSOURI
RED SEAL
SOUTHERN
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

USE Pure White Lead and Pure Linseed Oil and you will know exactly what you are getting—absolutely the best and most economical paint in existence. Employ a responsible, practical painter to apply it and the result will be satisfactory.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

HOME HEATING

Should be a vital question with all who are seeking home comforts. Bay State furnaces have been heating homes economically and satisfactorily for sixty odd years. They are the best that men and metal can make.

BARSTOW STOVE COMPANY,

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Church Furniture of all kinds
Grand Rapids School Furniture Works
Sales office, 22 W. 19th Street,
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. B. Bell Co., Hillsboro, O.

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Best Superior Copper and Tin. Get our price.
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Best Quality Copper and Tin
CHIMES and PEALS. No cheap priced grades.
THE OLD RESPECTABLE, Estab. by A. Meneely 1828



NOW READY

The Serial which has been running in *The Congregationalist* and *The Interior*, entitled

The Annie Laurie Mine

A Story of Love, Economics and Religion

By DAVID N. BEACH

Pp. 307. With numerous illustrations by Charles Copeland. \$1.50.

This remarkable story is full of action, true to life, and dominated by a high moral purpose. It has had strong commendations from notable literary critics and its publication in attractive book form will be welcomed by thousands who have read it as a serial.

BOSTON The Pilgrim Press CHICAGO

For Sale at Leading Bookstores.

An aid to Family and Private Devotion

WHENCE COMETH HELP

Prepared by J. W. Buckham.

This little manual contains a brief selection of Scripture (taken from the Revised Version) followed by a short prayer for each day in the month and a few prayers for special occasions, Birthday Anniversaries, Sickness, etc. These prayers are culled from a variety of sources, including many ancient liturgies, and are beautiful in thought and in expression.

Those who feel a disinclination to offer prayer in their own words will find this exactly what they want for use in the family, perhaps while seated round the table together.

It is daintily printed and bound in leatherette, and the price is only 30 cents net.

BOSTON The Pilgrim Press CHICAGO

Christian News from Everywhere

Rev. John Kelman of Edinburgh was the chief speaker at the conference, just closed, of the British Students Christian Union, at Matlock. Deep impressions were produced by his addresses on Sin and on Doubt. The platform meetings were for the most part addressed by undergraduates, and two-thirds of those in attendance were women.

Correspondence in the *Standard* and other Baptist journals shows clearly that the laity are by no means satisfied with the action taken on the report of the committee of fifteen at the last meetings of the Baptist missionary societies, and that the assumption that with the ratification of the committee's report all talk of unification of the societies ended is a decided mistake.

Like the American Board and Congregational Home Missionary Society, as well as the Presbyterian Foreign and Home Missionary Societies, the Baptist Missionary Union has at last turned to the ranks of youth for a secretary who will develop mission spirit among young Baptists and take on those habits and that range of information which will fit him as he grows older to deal with the missionary problem in a large and comprehensive way. Rev. E. Herbert Dutton, now of Troy, N. Y., has been chosen. He has had a business training; is a graduate of Bucknell University and Rochester Theological Seminary; and like Messrs. Hicks, Shelton and Speer was formerly identified with the Student Volunteer Movement and the foreign mission department of the International Young Men's Christian Association. He will assist in the home department work of the Foreign Mission Union; and soon an assistant will be found to co-operate with Dr. Barbour in the foreign department.

In the nine months since the increase campaign of the Christian Endeavor Society was started, hundreds of societies have registered a gain in membership of from ten to one thousand per cent. This means an aggregate of hundreds of thousands of new members. The growth is not confined to any one section, though the per cent. seems to be rather larger in some sections of the West and South than in the East. For example: New Mexico reports a gain in societies of thirty-four per

cent. and Louisiana of nineteen and one-half per cent. It must be remembered, however, that the per cent. is naturally larger where there were fewer societies to begin with; for example: Massachusetts has registered 104 new societies, but it means a gain in per cent. of only six and one third. Ohio is the banner state thus far, registering 335 new societies. Vigorous efforts will continue to be put forth to increase the number of societies in the hope of doubling the present membership within ten years.

Record of the Week

Calls

ALLING, MORRIS E., Yale Sem., to Rogers, Ark. Accepts, to begin about Sept. 10.
BICKERS, WM. H., Weatherford, Okl., to Willow Springs, Mo. Accepts, and is on the field.
BOWEN, FRED'K., Bloomington, Ill., to Cleburne, Tex. Accepts, and has begun work.
CURRAN, EDWARD, Forest Grove, Ore., who has been in charge of Hillside, Patton Valley, Greenville and Gaston, to Valdez, Alaska; also to Hillsboro, Ore. Accepts the latter, to begin Sept. 1.
GREEN, GEO. E., Erwin, S. D., to Fort Pierre. Accepts, to begin in September.
HADLOCK, EDWIN H., Olivet Ch., Springfield, Mass., to Baldwinville.
HAM, RICHARD E., formerly of Whatcom, Wn., to Oroville, Cal., where he has been supplying.
HARDIN, RICHARD, Compton, Cal., to Market St. Ch., Oakland, where he has been supplying.
LAWRENCE, GEO. W., has been released from his acceptance of a call to Bristol, Me.
LUCKENBACH, H. A., to Richmond Ch., San Francisco, Cal. Is on the field.
NELSON, JOHN W., Plymouth Ch., Peoria, Ill., to First Ch., Kewanee. Accepts.
NICHOLS, J. HENRIKAR, recently of Alpha, Okl., to Gage. Is on the field.
RAIN, JAMES, Cortland, N. Y., to Riverhead. Accepts.
REID, DAVID H., Pataha City, Wn., to Lakeside. Accepts.
RIGGS, GEO. W., Creal Springs, Ill., to Cambridge, also to Malta. Accepts the latter, and is on the field.
SEARLES, GEO. E., to permanent pastorate, Belview and Seaforth, Minn., where he has been supplying.
SEIBERT, J. ADDISON, Adams Square Ch., Worcester, Mass., to St. Johns, Mich., salary raised \$500.
SMILEY, ELMER E., Pres. University of Wyoming (at Laramie), to Ithaca, N. Y. Accepts, to begin Oct. 1.
SMITH, JAMES R., Pilgrim Ch., West Superior, Wis., to Quincy, Ill.
STOCKING, JAY T., asst. pastor, Ch. of the Redeemer, New Haven, Ct., accepts call to Bellows Falls, Vt., to begin Oct. 1.
STRINGER, FIRTH, De Soto, Mo., to Highland. Accepts, to begin Sept. 1.
THOMAS, PERCY E., Meth., to First Ch., Winona, Minn., where he has been supplying.
WARREN, EDGAR L., Hampton, N. H., to remain another year. Accepts.

Resignations

BAYLEY, ALFRED, Fourth Ch., Oakland, Cal. He plans a year's rest in Europe.
BEAN, DAN'LO, W. Fullman, Ill.
BICKERS, WM. H., Weatherford, Okl.
BURTON, ROBT W., Havelock, Neb., to take effect Oct. 1.
CURRAN, EDWARD, Hillside, Patton Valley, Greenville and Gaston, Ore.
DAVENPORT, MERRIAM B., Maine, N. Y., to take effect Sept. 1. He goes to Welsar, Ida., with his nephew, who becomes principal of a school.
GREEN, GEO. E., Erwin, S. D.
HAWKS, JOHN S., Hillside, Okl., because of the long distance from his home at Hennessey.
HOBBS, WM. A., Tracer, Io., to rest for a time.
NELSON, JOHN W., Plymouth Ch., Peoria, Ill.
RAIN, JAMES, Cortland, N. Y.
REID, DAVID H., Pataha City, Wn.
RIGGS, GEO. W., Creal Springs, Ill.
SANDBROOK, WM., Salmon Falls, Rollinsford, N. H., withdraws resignation, at urgent request of his people, having been pastor ten years.
STRINGER, FIRTH, De Soto, Mo.
THOMAS, ALEX., Waubay, S. D., to take effect on or before Oct. 1.
TODD, WM. E., Key West, Fla., to take effect Oct. 1.

Stated Supplies

GUERNSEY, HENRY H., Yale Sem., to Vineta, I. T., for the summer.
LAWRENCE, GEO. W., having been released from his acceptance of a call to Bristol, Me., will supply at S. Royalston, Mass.
WILSON, J. D., (Ref. Epis.) Philadelphia, Pa., at South Ch., Andover, Mass., during August.

Continued on page 275.

Skin Diseases

Eczema, Salt Rheum, Pimples, Ringworm, Itch, Ivy Poison, Acne or other skin troubles, can be promptly cured by

Hydrozone

Hydrozone is endorsed by leading physicians. It is absolutely harmless, yet most powerful healing agent. Hydrozone destroys parasites which cause these diseases. Take no substitute and see that every bottle bears my signature.

Trial Size, 25 Cents.

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Prof. Charles H. Harkness, Dept. O., 57 Prince St., New York
FREE (Booklet on the rational treatment of diseases sent free.)

HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE: 119 BROADWAY.

NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1909

SUMMARY OF ASSETS.	
Cash in Banks	\$427,046.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,592.08
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,378,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,550.00
Bank and Trust Co. Stocks	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1909	9,315.79
	\$17,108,635.13

LIABILITIES.	
Cash Capital	\$2,000,000.00
Reserve Premium Fund	5,000,000.00
Unpaid Losses	727,114.48
Unpaid Re-Insurance, and other claims	353,606.35
Reserve for Taxes	75,000.00
Net Surplus	6,436,280.00
	\$17,108,635.13

Surplus as regards Policy-holders \$9,436,280.00
JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERICK C. BUSWELL, 2d Vice-Prest.
EMANUEL H. A. CORREA, 3d Vice-Prest.
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WILLIAM H. CHENEY, Secretary.
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REPRESENTATIVE WANTED.

A dignified man or woman wanted for a dignified position by a wealthy brokerage house to sell a high grade security which has never been offered before. No Agents need apply. Best of references essential. Only educated, respectable, influential man or woman wanted. Congenial and profitable employment for a minister, layman or professional man that need not conflict with his present employment. Good salaried position for the right person. Address W. A. R., Lock Box 1745, New York City.

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NOT INTEREST,
BUT SECURITY.

Two hundred per cent. sound, improved realty, and a Deposit of the Gold Coin, dollar for dollar, for the repayment of the debt. In our 21 years' experience we have tested our Sinking Fund for the past eight years. It has proved to be the highest development of the real estate mortgage. Send for descriptive circulars and full information free. Highest reference.
PERKINS & CO., LAWRENCE, KANSAS

CHILLS AND DOCTORS' BILLS
Painkiller
CURES THEM ALL

OPIUM MORPHINE AND LIQUOR
Habits Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere

have been cured by us. Treatment can be taken at home. Write The Dr. J. L. Stephens Co., Dept. 53, Lebanon, Ohio.

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2226 and 2228 Washington St.,
Adjoining Dudley St. Terminal.
Personal attention given to every detail. Chapel
and other special rooms connected with establishment. Telephone, Roxbury 75 and 73.

ABOUT COMPLEXIONS

Food Makes Them Good or Bad.

Saturate the human body with strong coffee and it will in time show in the complexion of the coffee drinker.

This is caused by the action of coffee on the liver, thus throwing part of the bile into the blood. Coffee complexions are sallow and muddy, and will stay that way until coffee is given up entirely.

The sure way to recover rosy cheeks and red lips is to quit coffee and drink Postum Food Coffee which makes red blood. "I had been for more than 20 years an inveterate coffee drinker and it is absolutely true that I had so completely saturated myself with this drug that my complexion toward the last became perfectly yellow and every nerve and fibre in me was affected by the drugs in coffee. For days at a time I had been compelled to keep my bed on account of nervous headache and stomach trouble and medicines did not give me any relief. I had never consulted a physician in regard to my headaches and terrible complexion and I only found out the cause of them after I commenced the use of Postum which became known to me through Grape-Nuts. We all liked the food Grape-Nuts and it helped us so we thought Postum must certainly have merit and we concluded to try it. We found it so delicious that we continued the use altogether although I never expected it to help my health.

"After a few months my headaches were all gone and my complexion had cleared wonderfully, then I knew that my troubles had been caused by coffee and had been cured when I left off coffee and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Postum will change the blood of any coffee drinker and rosy cheeks and health take the place of a yellow skin and disease.

Record of the Week

(Continued from page 274.)

Personals

CLARK, FRANK G., Plymouth, N. H., has had his vacation extended three weeks on account of ill health. He is resting at Hantsport, N. S.

CROSS, ROSELLE T., on closing a pastorate of over ten years, at York, Neb., received a beautiful gold watch from the church. His new parish at Eugene, Ore., is building a commodious parsonage.

MERRILL, MRS. LUCIA WADSWORTH (GRISWOLD), widow of Rev. James H. Merrill, many years pastor at Montague and at West Andover, and mother of Rev. James G. Merrill, D. D., president of Fisk University, passed her ninetieth birthday on Aug. 10, receiving many friends from far and near in a pleasant lawn party at her home on Andover Hill. She is in good health and keeps well in mind the people and events connected with her early home in Maine (Fryeburg), and with the wide sphere of public life through the last century.

PIERCE, ROBT. S., Loomis, Neb., has had his family stricken with typhoid fever, two daughters, a son and the mother being ill at the same time. The eldest daughter is convalescent.

ROBERTS, JOHN, West Cedar Valley, Neb., before leaving for England to visit his aged father, received from his people \$140 toward his traveling expenses.

Churches Organized and Recognized

BASSETT, NEB., 18 members; organized by Rev. Wm. Haresnape of Long Pine, who will preach twice a month.

VERNAL, UTAH, 26 July, 22 members. Rev. J. M. Babcock, pastor.

Material Gain

DEADWOOD, S. D.—Audience-room recarpeted by Ladies' Aid, during absence of Rev. O. P. Avery and wife, cost, nearly \$200; parsonage repainted; new announcement board; the last two items being gifts.

LYNDBORO, N. H.—Rev. Austin Dodge, pastor. Women have renovated parsonage and repaired house of worship; cost, over \$200.

ROYALSTON, MASS., First, Rev. F. J. Fairbanks, pastor. House of worship painted inside and out; expense, over \$400.

SHENANDOAH, IO.—Receipts of an exchange enable women to pay their pledge of \$100 toward repairs on church building.

Anniversaries

PENBROKE, N. H. Tenth of pastorate of Rev. P. E. Bourne. A Thought Basket covered with pansies was presented which contained envelopes holding over \$50.

American Board Personals

ALLEN, REV. HERBERT M., and family, sailed from Boston Aug. 8, to resume missionary work in Turkey. Their station will be Bardezag. The father, REV. O. P. ALLEN, and the sister, MISS ANNIE T. ALLEN, for many years located in Harpoon, Eastern Turkey, accompanied them. Mr. Allen during the last few years has had his office in the Congregational House, having in charge Christian work among the Armenians in this state.

WON'T MIX

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health. "A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman: "I lost my appetite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin. My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens and come what might I must bear them and this thought nearly drove me frantic when I realized that my health was breaking down."

"I read an article in the paper about some one with trouble just like mine being cured on the food Grape-Nuts and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food told me I had struck the right thing. My uncomfortable feelings in stomach and brain disappeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

1. Trial will prove.

BLACKLEY, MISS M. E., arrived in Boston from Central Turkey Mission, Aug. 4, for a period of rest.

HERRICK, DR. GEO. F., of Constantinople, Western Turkey Mission, arrived at New York for a furlough July 18, and Mrs. Herrick and daughter arrived July 29.

JONES, MISS ANNA B., of Constantinople, landed at New York, July 31, on furlough.

LORD, MISS AGNES M., Erzurum, Eastern Turkey, arrived in Boston, Aug. 6, on furlough.

PARMALEN, MRS. M. P., and daughter, arrived in Boston, Aug. 6, from Trebizond, a station in the Western Turkey Mission.

Suggestive Methods

ANDREWS, IND. Rev. J. H. Barnett, pastor, has invited the Trades and Labor Council of Huntington, representing nearly 1,000 union men, to attend his church Sept. 6, and the invitation has been accepted. Mr. Barnett is an active member of the local Typographical Union.

BINGWANTON, N. Y., First, Rev. E. F. Trefz, minister, has engaged a first-class choir leader to train the young people for a chorus choir.

BURLINGTON, IO.—Octogenarian Society, numbering 101 members, held a meeting Aug. 5, at Crapo Park, with address by Hon. Geo. Frazee. Friends of the old people accompany them, take care of them, bring generous baskets, and serve them a good dinner. Persons of threescore years and threescore and ten, are welcome as probationers and candidates for membership. The previous Sunday, Dr. Wm. Salter, senior pastor of First Ch. and a member of the society, preached to the aged on "When thou art old."

HILLSBORO BRIDGE, N. H.—A Sunday school class of boys, by means of a lawn party, have raised \$12.80 for an Industrial Mission in Nashua.

OXFORD, N. Y.—The pastor, Rev. T. W. Harris, on a recent Sunday, laid before the congregation the needs of the church property for repairs and renovation. It was voted to subscribe the money then and there. Mr. Harris produced a chart having 100 squares marked off and stated that every square meant ten dollars either of subscription now to be made or of onerous debt to be cared for in the future. The squares were marked 10, 20, 30, etc., beginning at the lower right corner, so that at any time during the subscribing it was evident how much more money must be raised, since every ten dollars subscribed enabled the pastor to cross off a square, 1,000, 990, 980, etc. Beginning with two \$100 subscriptions, \$800 were soon secured and the work was by motion continued in committee. The pastor had laid careful plans, previously enlisting the sympathy of several heavy contributors, and found that in most cases the people by this public service, gave from fifty per cent. to one hundred per cent. more than they declared in private that they could give.

PINCKNEY, MICH.—The Young Men's Club, led by the pastor and president, Rev. G. W. Myline, and including 35 of the best young men in town, camped at Portage Lake the first week in August. The members attend church regularly.

July Receipts of the A. B. C. F. M.

	1902	1903
Donations,	\$40,703.44	\$40,470.08
Legacies,	44,040.57	20,696.72
Total,	\$84,744.01	\$61,096.80

	11 mos. 1902	11 mos. 1903
Donations,	\$465,045.84	\$483,840.52
Legacies,	154,731.07	86,834.94
Total,	\$619,766.91	\$570,675.46

Increase in donations for eleven months, \$18,794.68; decrease in legacies, \$67,886.13; net decrease, \$49,091.45.

July Receipts of the A. M. A.

	1902	1903
Donations,	\$12,502.79	\$11,111.60
Estates,	6,024.68	6,023.24
Tuition,	2,587.44	2,449.94
Total,	\$21,114.91	\$19,584.68

	10 mos. 1902	10 mos. 1903
Donations,	\$145,959.67	\$147,066.32
Estates,	65,538.78	56,231.54
Tuition,	49,356.40	52,196.18
Total,	\$260,854.85	\$255,494.04

An increase in donations of \$1,106.65 and in tuition of \$2,790.72; and a decrease in estates for current work of \$4,707.24; net decrease of \$89.87.

Meetings and Events to Come

POST-CONFERENCE ADDRESSES, East Northfield, Aug. 15-Sept. 21.

CONGREGATIONAL SUMMER ASSEMBLY, Pottawatomie Point, Mich., Aug. 15-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.

GEORGIA SOUTHEAST DISTRICT ASST., Wadley, Oct. 8.

AMERICAN BOARD, Manchester, N. H., Oct. 13-16.

AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 20-22.

FALL STATE MEETINGS

Montana,	Great Falls,	Sept. 8
Maine,	Farmington,	Sept. 22-24
North Carolina,	King's Mountain,	Sept. 23-25
Oregon,	Oregon City,	Sept. 26
North Dakota,	Carrington,	Sept. 29

DRAKE'S PALMETTO WINE

is free to readers of *The Congregationalist* who are distressed by stomach troubles or tortured and poisoned by constipation or in danger with kidney and liver congestion or disease.

If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are relieved immediately and cured quickly, thoroughly and permanently with only one small dose a day of Drake's Palmetto Wine.

Any reader of *The Congregationalist* may have a trial bottle of Drake's Palmetto Wine sent free and prepaid by writing to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A letter or postal card is the only expense.



The Black Hills Yellowstone Park

and a score of other places of interest to the tourist are reached by the complete train service of the Chicago & North-Western Ry. Especially low rates now in effect from Chicago and all points east for the summer season.

St. Paul Minneapolis

Four trains daily from Chicago, rate of \$16 round trip throughout the summer; \$20 round trip Chicago to Duluth.

Excellent daily train service to the various summer resorts of Wisconsin, Northern Michigan and Minnesota, the Hot Springs of South Dakota, the mountain resorts of Colorado and Utah, and to Yellowstone National Park, California, Oregon, Washington and Alaska.

Summer tourist rates in effect from Chicago and all points east. A series of booklets, one of which is descriptive of Colorado, another of California, and another entitled "Hints to Tourists for 1903," with detailed information regarding routes, rates and schedules will be promptly mailed upon application to

W. B. KNISKERN,
PASSENGER TRAFFIC MANAGER C. & N. W. Ry.,
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What do people go to Lancaster for?

Why, there is no other place like it. Send for booklet to

E. A. DORE,
Lancaster Inn,
Lancaster, Mass.

MEMORIALS.

MARBLE, GRANITE, BRONZE.


Massachusetts Monumental Co.,
150 Nassau St., New York.

Send for our Free Booklet.



**The Effervescent
always reliable
Morning Laxative**
cures sick stomachs
and aching heads.

6cc. & 31.
The Tarrant Co., 21 Jay St., New York



Outdoor Complexions
are kept entirely free from that harsh, burned look by the use of

Woodbury's Facial Soap
Peculiarly soothing to skin irritated by sun and wind. Keeps it perfectly smooth, no matter how often used. Essentially a face soap, scientifically adapted to the delicate texture of the skin.

Your dealer has it. 25c a cake.

Special Offer
Our best, trial size package of Soap and Facial Cream sent for 5c. to pay postage. or for 10c. the full-size package of Woodbury's Facial Powder and Cream. Address Dept. 61.

THE ANDREW JERGENS CO., Sole Owners, Cincinnati, O.



"Silver Plate that Wears."

Select Your Spoons

from designs stamped with a thoroughly reliable trademark. Half a century of continuous and successful manufacturing has made the

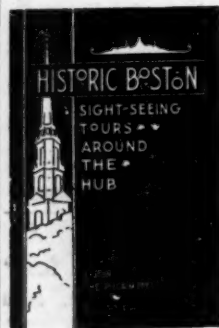
"1847 ROGERS BROS."

brand of Spoons, Forks, etc., as near perfection as is possible. The spoons illustrated are the equal of solid silver in design and finish, but can be bought at one-fourth to one-eighth the cost.

The good old "Rogers" wearing quality, which has made the "1847 Rogers Bros." brand the standard of silver plate excellence for over half a century, has always been maintained and is fully guaranteed by the largest silverware makers in the world. Sold by leading dealers everywhere. Ask for "1847 Rogers Bros." goods. There are imitations "Rogers." Send for catalogue "H-65"

INTERNATIONAL SILVER CO., Successor to
MERIDEN BRITANNIA CO.
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